

לא תשכח מפיו זרעו

# The Zohar Chok L'Yisrael

זוהר  
חק לישראל

...

In Vowelized and Punctuated Aramaic

...

With New English Translation  
and Commentary

...

Lashon HaKodesh Translation  
also included

Divided Into The 54 Parshiot

Parashat  
**Noach**



Ramat Bet Shemesh,  
Israel

## Rabbinic Advisory Board

**HaAdmor HaRav Sholom Yehuda Gross, shlita.** *Holminer Rebbe and Founder of the International Zohar Foundation*

**HaRav Yehoshua Gerzi, shlita.** *Rav of Kehillas Beis Dovid Pilzno*

**HaRav Moshe Schatz, shlita.** *Author of Mayaan Moshe and Sparks of the Hidden Light.*

Dear Fellow Jew,

Rebbi Shimon Bar Yochai tells us that we will reach the geula b'rachamim through learning his teachings from the Sefer HaZohar.

**"Through this work, the Book of the Zohar, [the Jews] will be redeemed from exile." - The Zohar HaKadosh (III, 124b)**

The problem is that English-speaking Jews have not had a completely reliable Zohar translation to learn from. *Until now.*

The Zohar In English.com has launched a groundbreaking project: English Zohar translations from a Kabbalist in Yerushalayim, designed to facilitate the learning of the Zohar for Jews at all learning levels.

Our current projects are the full 5-sefer set of the 54 parshiot of the Zohar Chok L'Yisrael, and the special edition Zohar Shovavim sefer.

We are also working on publishing other sefarim, creating e-books, Apps, an interactive website, MP3s, and videos. Partner with us so that together we can bring the Zohar and tremendous merit to Am Yisrael.

Here is how you can participate:

- **The Zohar Chok L'Yisrael:** \$700.00 per parasha (45 still available)
- **The Shovavim Project:** \$700.00 per parasha (5 still available)

To see the tremendous benefits of supporting the distribution and learning of the Zohar, click on 'Zohar Rewards' on the menu bar above.

To further discuss your donation you can contact us at:  
011-972-54-841-8492 or [thezoharinenglish@gmail.com](mailto:thezoharinenglish@gmail.com).

Sincerely,  
Rabbi Baruch Z'ev Olenick  
TheZoharInEnglish.com

עזרי מעם השם עושה שמים וארץ

# The Zohar

Chok L'Yisrael

זִהַר חֶק לְיִשְׂרָאֵל

Divided For Daily Study

Parashat Noach

from the Holy Tanna Rabbi Shimon Bar Yochai

Prepared by TheZoharInEnglish.com with Mifal HaZohar  
Hoilumi and Kehillas Beis Yosef Pilzno.

Tammuz 5771 - Ramat Bet Shemesh, Israel

## Rabbi Moshe Schatz

17a Givat Shaul St.

Jerusalem, 95477 Israel

Tel. 972 2 6512649

Fax. 972 2 6535438

Author: *Sparks of the Hidden Light*

## משה שץ

רחוב גבעת שאול 17 א'

ירושלים ע"ה"ק ישראל

תיקון ליל שבועות הרש"ש זיע"א עטרת תפארת

כתר מלכות על ספירת העומר

מעין משה

Elul 19, 5771

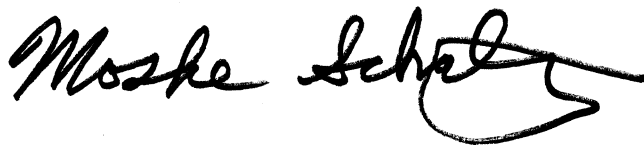
As is known, the Zohar says (Zohar III, Raya Mehemna, p124b), "By studying the sefer haZohar the final redemption will come through rachamim (compassion)." The reason for this is because the Zohar and the Kabbalah have a G-dly energetic force which has a special transformative effect to awaken a person towards spirituality, pulling a person out of a purely materialistic existence, which naturally opens a person's heart towards Hashem, the Torah, and the mitzvot.

This said the people behind this project, who certainly have the experience to do this work, have taken upon themselves a great task in translating the Zohar pieces from the Chok L'Yisrael into modern spoken English. As is known, many translations lose their original flavor in translation, but here, the translators and editors have managed to retain the flavor and feel of the original, which will allow the English-speaking world to truly benefit from this inner light.

The dissemination of this work, b'ezrat Hashem, certainly will have an impact on the masses when they come in contact with and learn from it.

We should merit seeing and experiencing the revelation of the unity of all wisdom and all people through the sparks of consciousness of the unified light of Mashiach and be speedily brought to those transformative days, when all of existence will perceive the unification of all reality and see how Hashem is one and His Name is one.

With Blessings and Kavod haTorah,  
Rabbi Moshe Schatz



Author: Mayaan Moshe; Keter Malchut on Sefirat HaOmer; Tikun Leil Shavuot of the Rashash – Ateret Tiferet; Sparks of The Hidden Light  
Editor: Derech Emuna of Rabbi Meir Ben Gabbi with Biur Esser Sefirot of Rabbi Azriel of Gerona (teacher of the Ramban).



English Translation and Commentary  
Written, Edited, and Prepared for Publication by:

## **TheZoharInEnglish.com**

Elucidated Zohar Translations For The Jewish World  
**TheZoharInEnglish@gmail.com - 054-841-8492**

Under the Supervision of:

### **MIFAL HAZOHAR HOILUMI**

Rabbi Sholom Yehuda Gross, shlita  
Head Of The Beit Din of Holmin - Nachal Lachish 24/8  
Ramat Bet Shemesh 99093, Israel  
Tel: 054-843-6784 / Fax: 02-995-1300  
hazohar.com@gmail.com



and

Kehillas Beis Yosef Pilzno - Rabbi Yehoshua Gerzi, shlita  
Nachal Ein Gedi 5/2, Ramat Bet Shemesh, 99093, Israel  
Tel: 054-571-0291

**“Because of this work, the Book of the Zohar, [the Jews] will be redeemed from exile.” - The Zohar haKadosh (III, 124b)**



It is a great mitzvah to be involved in the learning of the Zohar, and in the spreading of the teachings of Rabbi Shimon Bar Yochai, to bring the Final Redemption b'rachamim. To sponsor a Weekly Parsha or entire sefer of the Zohar Chok, or the Zohar on MP3 project, please contact us at: 054-841-8492, thezoharinenglish@gmail.com

To view Haskamot for the activities of the Mifal HaZohar Hoilumi from some of the leading Gedolei Yisrael of our Generation, please contact us at: thezoharinenglish@gmail.com



© ALL RIGHTS RESERVED

The text of the Zohar has been kindly donated by Rabbi Benyahu Shmueli, shlita  
Rosh Yeshiva of Nahar Shalom, (Rechov Shilo #6, Jerusalem)  
for the ilui nishmat of our Teacher, our Rabbi, the Tzaddik haKadosh  
Rabbi Mordechai ben Miriam Sharabi, may his merit protect us.

## Contents - Zohar Chok L'Yisrael, Parashat Noach

<b>Tefillot Before Learning The Zohar</b> .....	<b>4</b>
<b>Day 1 - Parashat Noach - 59b</b> .....	<b>7</b>
- Tzadikim unify the male and female aspects of Creation.	
- Noach's name indicated his spiritual role in the world.	
<b>Day 2 - Parashat Noach - 61b</b> .....	<b>15</b>
- The Generation of the Flood sealed their fate through corrupting the brit.	
<b>Day 3 - Parashat Noach - 61b</b> .....	<b>21</b>
- Destruction caused by separating the male and female forces in Creation.	
<b>Day 4 - Parashat Noach - 68a</b> .....	<b>27</b>
- Could Noach have saved his generation from destruction or not?	
<b>Day 5 - Parashat Noach - 71a</b> .....	<b>33</b>
- Hashem's restoration of humanity's global rulership after the Flood.	
<b>Day 6 - Parashat B'reishit - 32a</b> .....	<b>37</b>
- The spiritual benefits of proper speech on Shabbat.	
<b>Day 7 - Parashat Yitro - 88b</b> .....	<b>39</b>
-The importance and spiritual bliss of the three meals of Shabbat	
-The difference between Shabbat and Yom Tov (Festivals)	
<b>Lashon HaKodesh translation of Parashat B'reishit</b> .....	<b>47</b>
<b>Tefillah After Learning The Zohar</b> .....	<b>56</b>
<b>Rebbi Shimon Bar Yochai's Promises</b> .....	<b>60</b>
<b>Conversation with R' David Abuchatzeira</b> .....	<b>61</b>
<b>The Chabad Rebbes and the Zohar</b> .....	<b>64</b>

**Tefillah Before Learning the Zohar** (received from the Arizal)

רַבּוֹן הָעוֹלָמִים וְאֲדוֹנֵי הָאֲדוֹנִים, אָב הָרַחֲמִים וְהַסְּלִיחוֹת. מוֹדִים אֲנַחְנוּ לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, בְּקֶדֶה וּבְהַשְׁתַּחֲוִיָּה, שְׁפָרְבָתְנוּ לְתוֹרָתְךָ וְלַעֲבוֹדָתְךָ עֲבוֹדַת הַקֹּדֶשׁ, וְנִתַּת לָנוּ חֵלֶק בְּסוֹדוֹת תּוֹרָתְךָ הַקְּדוֹשָׁה. מָה אָנוּ, מָה חַיֵּינוּ, אֲשֶׁר עָשִׂיתָ עִמָּנוּ חֶסֶד גָּדוֹל כְּזֶה. עַל כֵּן אֲנַחְנוּ מִפְּלִים תַּחֲנוּנֵינוּ לְפָנֶיךָ, שְׁתַּמְּחֹל, וְתַסְּלַח, לְכָל חַטֹּאתֵינוּ וְעוֹנוֹתֵינוּ, וְאֵל יְהוֹי עוֹנוֹתֵינוּ מִכְּדִילִים בְּיַעֲרֵנוּ לְבִינֶיךָ.

**Master** of the Worlds and Lord of all Lords, Father of Compassion and Forgiveness. We thank You, Hashem our G-d and G-d of our fathers, with bowing and prostration, that You brought us close to your Torah and to serve You in holy service, and that You gave us a portion in the secrets of Your holy Torah. What are we and what is our life, that You have done this great kindness? Therefore we fall in supplication before You, that You will pardon and forgive all of our sins and transgressions, and that our transgressions should not create a separation between us and You.

וּבְכֵן יְהִי רַצוֹן מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׁתַּכַּוֵּן לְבָבֵנוּ לִירְאָתְךָ וְאַהֲבָתְךָ, וְתַקְשִׁיב אָזְנוֹךָ לְדְבָרֵינוּ אֵלֶּה, וְתַפְתַּח לְבָבֵנוּ הָעָרֵל בְּסוֹדוֹת תּוֹרָתְךָ, וְיִהְיֶה לְמוֹדֵנוּ זֶה נַחַת רוּחַ לְפָנֶי כְּפֹא כְּבוֹדְךָ בְּרִיחַ נִיחוּחַ. וְתַאֲצִיל עָלֵינוּ אוֹר מְקוֹר נְשִׁמָּתְנוּ בְּכָל פְּחִינָתֵנוּ, וְשִׁיתְנוּצֵצוֹ נִיצוֹצוֹת עֲבָדֶיךָ הַקְּדוּשִׁים אֲשֶׁר עַל יָדָם גָּלִית דְּבָרֶיךָ אֵלֶּה בְּעוֹלָם. וּזְכוּתָם, וּזְכוּת אֲבוֹתָם, וּזְכוּת תּוֹרָתָם, וְתַמְיּוּמָתָם, וְקִדְשָׁתָם, יַעֲמֹד לָנוּ לְכָל נִפְשָׁל בְּדָבָרִים אֵלֶּה. וּבְזִכְוֹתָם תֵּאִיר עֵינֵינוּ כְּמֵה שְׁאֵנוּ לְוֹמְדִים. כְּמֵאֲמַר נְעִים וְמִירוֹת יִשְׂרָאֵל "גַּל עֵינִי וְאִבִּימָה נִפְלְאוֹת מִתּוֹרָתְךָ". יְהוֹי לְרַצוֹן אֲמִרִי פִי וְהִגִּיוֹן לְפָנֶיךָ יי צוּרִי וְגֹאֲלִי. כִּי יי יִתֵּן חֲכָמָה מִפִּי דַעַת וְתִבְנֶנָּה:

**And therefore**, may it be Your will, Hashem our G-d and G-d of our fathers, that You will direct our hearts to have awe and love for You, and that Your ears will listen to our words, and that You will open our uncircumcised hearts with the secrets of Your Torah. And may this learning bring pleasure before Your Throne of Honor like a pleasing fragrance, and that You will emanate light upon us from the source of our soul (neshama) in all of our aspects. And may the sparks of Your holy servants through whom You revealed these words of Yours in the world, shine out. And may their merit, and the merit of their fathers, and the merit of their Torah, and their simplicity, and their holiness, stand us up so that we do not fall in these words. And in their merit You will illuminate our eyes in what we learn. As the Sweet Singer of Israel says (Tehilim 119:18): "Open my eyes and I will see the wonders from Your Torah." May the speech of my mouth and the thoughts of my heart find favor before you, Hashem, my Rock and my Redeemer. Because Hashem will give wisdom from His mouth, knowledge and understanding.

### A Kabbalistic Unification To Say Before Learning The Zohar from the Sefer 'Sod Hashem'

לְשֵׁם יְחִיד קוֹדֶשׁא בְּרִיךְ הוּא וּשְׁכִינָתָהּ, בְּדַחֲלֵנוּ וּרְחִימוּנוּ וּדְחִילוֹ, לְיַחְדָּא שְׁם  
יוד ק"י בְּוֹא"ו ק"י בְּיַחְדָּא שְׁלִים, עַל יְדֵי הַהוּא טְמִיר וְנִעְלָם בְּשֵׁם כָּל יִשְׂרָאֵל  
לְאַקְמָא שְׁכִינָתָא מִעֲפָרָא, וְלַעֲלוֹי שְׁכִינָת עוֹזְנוֹ אִם הַפְּנִים שְׁמִיחָה. הֲרִינִי מִקֶּשֶׁר עֲצָמִי  
בְּלִימּוֹד הַקְדוּשָׁה הַזֶּה בְּנִשְׁמָת כָּל הַתְּנָאִים וְהַצְדִּיקִים הַפְּתוּבִים בְּזוּהַר הַקְדוּשָׁה וּבְרָאשֵׁם  
הַתְּנָא הָאֱלֹוֹקִי רַבִּי שְׁמַעוֹן בֶּר יוֹחָאי וְרַבִּי אֶלְעָזָר בֶּנּוּ. וְעַל יְדֵי זֶה תִּתְקַיֵּם תְּפִלַּת דָּוִד הַמֶּלֶךְ  
עָלָיו הַשְּׁלוֹם (תְּהִלִּים סא, ד-ה) כִּי הִיִּית מַחְסֶה לִּי מִגְדָּל עֵץ מִפְּנֵי אוֹיֵב. אֲגוּרָה בְּאֶהְלָה  
עוֹלָמִים אַחֲסֶה בְּסֶתֶר כְּנֶפֶס סֶלָה. וְאִזְכֶּה שְׁבִלְמוּדֵינוּ זֶה יְהוֹי שְׁפֹתוֹתֵיהֶם דּוֹכְבוֹת בְּקֶבֶר,  
לְמַעַן שְׁמוֹ בְּאַהֲבָה לַעֲשׂוֹת נַחַת רוּחַ לְיוֹצְרֵנוּ וְלַעֲשׂוֹת רִצּוֹן בּוֹרְאֵנוּ. וּבְהַדִּין סִפְרָא סִפְרָא  
הַזֶּה, יִפְקֹון יִשְׂרָאֵל מִן גְּלוּתָא בְּרַחֲמֵי, יִרְאֶה אֵל עֲבָדֶיהָ פְּעֻלָּה וְהַדְרָה עַל בְּנֵיהֶם. וְיִהִי  
נַעֲם אֲדָנִי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ בּוֹנֵה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ בּוֹנֵהוּ, וְיִהִי נַעֲם אֲדָנִי  
אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ בּוֹנֵה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ בּוֹנֵהוּ (תְּהִלִּים צ, טז-יז). (סוֹד ה')

For the sake of the unification of the Holy One Blessed Is He and His Shechina, with awe and love, and with love and awe, to unify the name Yud and Heh with Vav and Heh with a complete unity, through He who is hidden and concealed, in the name of all of Yisrael, to raise up the Shechina from the dust, and to elevate the Shechina of our strength, a mother of happy children. I hereby bind myself, through this transcendent learning, with the neshama of all of the Tannaim and the Tzaddikim whose names are written in the Zohar HaKadosh, and with their leader the Tanna HaEloki Rebbi Shimon Bar Yochai and Rebbi Elazar his son. And through this, please fulfill the tefillah of David HaMelech, may peace be upon him (Tehillim 61:4-5): "You have been a refuge for me, a tower of strength in the face of the enemy. I will dwell in your tent forever, I will take refuge in the shelter of your wings, selah." And I should merit through this, our learning, that their (the Tannaim and Tzaddikim) lips will move in their graves, for the sake of His name, with love, to make nachat ruach for the One who Formed us, and to do the will of the One who Created us. And with this book, the Sefer HaZohar, Yisrael will be redeemed from exile with rachamim. (As it says Tehillim 90:16-17): "Let your work be revealed to your servants, and your splendor be upon their children. And the pleasantness of my Master, Elokeinu, will be on us, and the work of our hands He will establish for us, and the work of our hands He will establish. And the pleasantness of my Master, Elokeinu, will be on us, and the work of our hands He will establish for us, and the work of our hands He will establish.



### Tefillah for Healing and for Salvation from Difficulties

הָרִינִי מִקִּבֶּל עָלַי מִצְוַת עֲשֵׂה שֶׁל וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ, וְהָרִינִי אוֹהֵב כָּל אֶחָד מִבְּנֵי יִשְׂרָאֵל  
כְּנַפְשִׁי וּמְאֹדִי, וְהָרִינִי מוֹמֵן אֶת פִּי לְלַמֵּד בְּסֵפֶר הַזֶּהר הַקָּדוֹשׁ לְזִכּוֹת ... כַּב"פ (וְכָאן  
יִפְרֹט בְּקִשְׁתּוֹ) [לְרִפּוּאִת ...] [יְשׁוּעַת ...] [לְבָנִים ...] הַשֵּׁם יִשְׁלַח דְּבָרוֹ יְחִזְקֵהוּ [וְיִרְפָּאֵהוּ  
בְּרִפּוּאִת הַנֶּפֶשׁ וּרְפּוּאִת הַגּוּף בְּרַמ"ח אֲבָרָיו וּשְׁס"ה גִּידָיו בְּתוֹךְ שְׁאָר חוּלֵי יִשְׂרָאֵל וְיֵאָרִיךְ  
יָמָיו וְשְׁנוֹתָיו בְּנְעִימִים] [וְיִוָּשְׁעֵהוּ בְּדִבְרֵי יְשׁוּעָה וְרַחֲמִים ...] אָמֵן סְלֵה.

I hereby receive upon myself the positive mitzvah of 'V'ahavta L'reiecha Kamocha' ('And you will love you friend like yourself'), and I hereby love every single one of the Jewish people like [I love] my own soul and my own possessions, and I hereby invite my mouth to learn in the Sefer HaZohar HaKadosh for the merit of \_\_\_\_\_ ben/bat \_\_\_\_\_, for their [healing...] [salvation from...][that they should have children][etc]. Hashem will send His word and He will strengthen him [and He will heal him with a healing of the nefesh and a healing of the body in his 248 limbs and his 365 sinews among the rest of the Jewish people who are ill, and He will lengthen his days and years with pleasantnesses] [and He will save him with a word of salvation and compassion...] Amen, Selah.

This parasha has been generously sponsored by an anonymous donor who dedicates the merit of this learning to the health and long life of his children and grandchildren and to the redemption of the Jewish people speedily in our days.



To join in the tremendous merit of sponsoring and dedicating the production and publication of the rest of the parshiot of this holy work, the Zohar Chok L'Yisrael, please contact us at 054-841-8492 or [thezoharinenglish@gmail.com](mailto:thezoharinenglish@gmail.com)



**אלה** תולדות נח, רבי חייא פתח (ישעיה ט) ועמד כלם צדיקים לעולם יירשו ארץ נצר מטעי מעשה ידי להתפאר. ובאין אנון ישראל דמשתדלי באורייתא, וידעי ארחין דאורייתא, דבגינה יזבון לעלמא דאתי.

Parashat Noach begins with the verse (B'reishit 6:9): **אלה תולדות נח** - *"These are the generations of Noah..."*. He and his descendants repopulated the world after the Flood. **רבי חייא פתח** (ישעיה ט) - **Rebbi Chiya** opened the discourse with the verse (Yeshaya 60:21): **ועמד כלם צדיקים לעולם יירשו ארץ נצר מטעי מעשה ידי להתפאר** - *"And your people are all tzadikim, they will forever inherit the land, the formation of my plantings, the work of my hands, to be glorified."* He explains: **ובאין אנון ישראל דמשתדלי באורייתא** - Meritorious are they, Yisrael, that strive in the Torah, **וידעי ארחין דאורייתא** - and know the paths of the Torah, **דבגינה יזבון לעלמא דאתי** - that because of it, the Torah, they will merit the World to Come.

"Our Holy Master Rabbi Chayim Vital, may his merit shield us, in the introduction to the book Etz Chayim, warned the students of the Torah, those who listen to the Word of G-d, the great obligation they have to study the hidden Torah [Kabbalah], and the great punishment for neglecting its study, because one hour of this study does the same as thirty days of the study of Pshat (plain meaning of the Torah)." - Kisei Melech (on Tikunei Zohar 30, 73b)

**תא** חזי, כל ישראל אית לון חולקא לעלמא דאתי. מאי טעמא  
 בגין דנטרין ברית דעלמא אתקיים עליה. כמה דאת אמר,  
 (ירמיה לג) אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי.  
 ועל דא ישראל דנטרי ברית וקבילו ליה אית לון חולקא בעלמא  
 דאתי.

all of - כל ישראל אית לון חולקא לעלמא דאתי. - תא חזי, - Come and see,  
 Yisrael have a portion in the World to Come. - מאי טעמא - What  
 is the reason? - בגין דנטרין ברית - Because they guard the brit  
 כמה דאת אמר, - דעלמא אתקיים עליה. - that the world stands upon.  
 ...אם לא בריתי יומם ולילה חקות (Yirmiah 33:25) - (ירמיה לג) - Like it says  
 - "Were it not for my brit day and night, I  
 would not place the laws of heaven and earth." In this verse,  
 Hashem is essentially saying, "I will not keep making the world  
 go around unless people guard the brit." And because we do, He  
 keeps existence going. - ועל דא ישראל דנטרי ברית - And because  
 Yisrael did guard the brit - וקבילו ליה אית לון חולקא בעלמא דאתי. -  
 and accepted it, they have a portion in the World To Come.  
 This world was created in order to reach the World To Come, to  
 connect with the inner light of immortality, which is  
 accomplished through guarding the brit, the foundation of the  
 world.

"It is written, 'And you shall occupy yourself with them day and night,' and it is not written 'And you shall understand them'. If you understand, that is fine, and if not, the reward of the study is on your side. And the proof is in the Sefer HaZohar, which if you do not understand, nonetheless the language is a segulah for the soul."

- Ramchal, Klach Pitchei Chochma, Hakdama

וְלֹא עוֹד אֶלָּא בְּגִין כִּד אֶקְרוֹן צְדִיקִים. מִכָּאן אוֹלִיפְנָא כָּל מָאן  
 דְּנִטְרֵי הֵיא בְּרִית דְּעִלְמָא אֲתִקְיִים עֲלֵיהּ. אֶקְרִי צְדִיק. מִנָּא  
 לָן מִיּוֹסֵף. בְּגִין דְּנִטְרֵי לִיה לְבְרִית עִלְמָא, זָכָה דְּאֶקְרִי צְדִיק. וְעַל  
 כִּד וְעַמְדָּא כָּלָם צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ.

And not only that, but because of this, their guarding of the brit, they are called tzadikim, because the brit is from Yesod, the special sefira of tzidkut. מִכָּאן - From here we learn that anyone who guards this brit, - דְּעִלְמָא אֲתִקְיִים עֲלֵיהּ אֶקְרִי צְדִיק, - upon which the world stands, is called tzadik. - מִנָּא לָן . From where do we know this? - מִיּוֹסֵף. - From Yosef. זָכָה דְּאֶקְרִי צְדִיק. - Because he guarded the brit of the world, he merited to be called tzadik. Thus he is known as Yosef haTzadik. וְעַל - And because of this, Yosef's merit, he implanted a root inside the soul of all of Am Yisrael that we can draw from and actualize through guarding the brit. This root is already in us, and not something new that we need to acquire, as the verse from above tells us: - וְעַמְדָּא כָּלָם צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ. - "And your people are all tzadikim, they will forever inherit the land...". The connection between the sefira of Yesod (the tzadikim,) and the sefira of Malchut (the land) is actualized through guarding the brit. This is a very deep idea worth meditating on.

"And who can mention the greatness of the kedusha of the Sefer HaZohar and its benefits... And even one that does not understand its depth, when he learns its language and its words, this results in great benefit for the soul, and purifies it and illuminates it as is well known."

- Introduction of the Amsterdam Bet Din to the Zohar printed in 5564 (1804)



רְבִי אֶלְעָזָר פָּתַח (תהלים מ) לְכוּ חֲזוּ מַפְעָלוֹת יי אֲשֶׁר שָׂם שִׁמּוֹת  
 בָּאָרֶץ. הָאִי קָרָא הָא אֶתְמָר וְאוֹקְמוּהָ. אֲבָל לְכוּ חֲזוּ, מָאִי  
 חֲזוּ. בְּמָא דְאֵת אָמַר, (ישעיה כא) חֲזוֹת קָשָׁה הוּגֵד לִי. בְּעוֹבְדוֹי דְקִדְשָׁא  
 בְּרִיד הוּא עֲבִיד, אֶתְגַּלִּי נְבוּאָה עֲלָאָה לְבְנֵי נָשָׂא. אֲשֶׁר שָׂם שִׁמּוֹת,  
 שִׁמּוֹת וּדְאִי, דְהָא שְׂמָא גְרִים לְכָלָא.

Rebbi Elazar opened the discourse - רְבִי אֶלְעָזָר פָּתַח (תהלים מו) -  
 לְכוּ חֲזוּ מַפְעָלוֹת יי אֲשֶׁר שָׂם שִׁמּוֹת בָּאָרֶץ. - quoting the verse (Tehilim 46:9):  
 "*Go and see the deeds of Hashem, who put desolations in the earth.*" - This verse was said and  
 explained. הָאִי קָרָא הָא אֶתְמָר וְאוֹקְמוּהָ. - But from the opening words of the  
 verse, לְכוּ חֲזוּ, - what is the meaning of "*see*" ?  
 - It is like you say in the verse (Yeshaya 21:2) (ישעיה כא) - בְּמָא דְאֵת אָמַר, -  
 "*A terrible vision has been conveyed to me.*" - In the work that the Holy  
 One Blessed Be He does, אֶתְגַּלִּי נְבוּאָה עֲלָאָה לְבְנֵי נָשָׂא, - high-level  
 prophesy is revealed to people. If you look around the world,  
 you will see wondrous and awesome revelations because Hashem's light is inside of everything. Now we return to  
 explaining our verse from above: אֲשֶׁר שָׂם שִׁמּוֹת, - "...who put  
 desolations..." - שִׁמּוֹת וּדְאִי, דְהָא שְׂמָא גְרִים לְכָלָא. - Names,  
 certainly, because the name causes everything. The Zohar  
 learns a hidden dimension of the verse through reading (שִׁמּוֹת  
 shamot - 'desolations') as (שִׁמּוֹת sheimot - 'names'). A name (in  
 Lashon HaKodesh), whether one of Hashem's Divine names or  
 the name of anything, is a vessel which allows the spiritual  
 essence, the inner light, of that thing to be grasped and related  
 to. This is a hint to many, many secrets.

**כְּתִיב** וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לֵאמֹר זֶה וְגו' אֲמַאי הָבָא לֵאמֹר.  
וְאֲמַאי זֶה. אֵלֶּה לֵאמֹר דָּא אֶתְתָּא. זֶה דָּא צַדִּיק וְכֵן נֹחַ  
דָּא צַדִּיק. כְּתִיב הָבָא זֶה וְנַחֲמֵנו,

**כְּתִיב** - It is written in the verse speaking of Noach's birth (B'reishit 5:29): *"And he called his name Noach, saying, 'This one, he will comfort us.'"* - **אֲמַאי הָבָא לֵאמֹר.** - Why does the verse here include the word 'to say'? It seems unnecessary. **וְאֲמַאי זֶה.** - And why does it also include the word 'this'? - Rather, 'to say' is necessary. **זֶה דָּא צַדִּיק.** - It is the woman, the feminine aspect, the sefira of Malchut. **וְכֵן נֹחַ דָּא צַדִּיק.** - Further, 'this' is referring to the tzadik and therefore the name 'Noach' is referring to the tzadik. This all means that through Noach there will be a unification between Yesod and Malchut. Noach's special inner quality and life mission, as seen in the name that his parents gave him, was that he could reunify the the male and female aspects of Creation which had been ripped apart through mankind not guarding the brit. The Zohar continues the discussion: **כְּתִיב הָבָא** - It is written here in the continuation of our verse about naming Noach : *"..this one will comfort us..."*

One of the Tikkunim for a Baal Keri [One who had a seminal emission in vain] is to accustom himself to study the wisdom of the Kabbalah and the secrets of the Torah...for those who study the Kabbalah cut off the Kelipot, and the study of the Sefer HaZohar is included in this study... And I heard that the reason why the Kabbalah is a tikkun for this sin of keri is because this sin lengthens the exile, while the study of the Kabbalah and the Zohar HaKadosh has the opposite effect, for it brings the redemption closer. - Sefer Sama de Chaye

וּכְתִיב הַתָּם (ישעיה כה) זֶה יְיָ קִוִּינוּ לוֹ. וּבָאִין אֲנוֹן צְדִיקָא דְרִשְׁמִין  
 בְּרִשְׁמֵי דְגּוֹשְׁפִּנְקָא דְמַלְכָּא לְמַהְיֵי בְשִׁמְיָה דְרִשְׁמִין וְאִיהוּ שְׂוִי  
 שְׁמֵהּ בְּאַרְעָא בְּדָקָא יְאוּת.

זֶה יְיָ קִוִּינוּ: (Yeshaya 25:9) - **And it is written there** (ישעיה כה) - **"This is Hashem, we hoped in Him."** "This" means a direct revelation of Hashem, which is the sefira of Yesod which brings down the unified power of all of the sefirot to be revealed to us in Malchut. **וּבָאִין אֲנוֹן צְדִיקָא - Meritorious are the tzadikim,** **דְרִשְׁמִין בְּרִשְׁמֵי דְגּוֹשְׁפִּנְקָא דְמַלְכָּא - who are imprinted with the imprint of the ring the royal seal, of the King,** **לְמַהְיֵי בְשִׁמְיָה דְרִשְׁמִין - to be imprinted with His name,** because the brit is like a royal stamp on a man's body indicating that he belongs to the king, **וְאִיהוּ שְׂוִי שְׁמֵהּ בְּאַרְעָא בְּדָקָא יְאוּת. - And He, Hashem, puts names in the earth as is fitting,** which means that the revelation of the spiritual levels above are in this world, which a person who guards the brit can see. He will be able to understand the spiritual vitality through the names of things, and the Divine names coded into them and then will be able to use that vitality to serve and connect to Hashem through all of his activities in the world. The tzadikim on a higher level are even able to alter physical reality through their connection to the root spiritual energy inside of everything.

"The Vilna Gaon insists a great deal on the holy mitzvah of learning the secret parts of the Torah, for the merit of this mitzvah brings the redemption closer."

- Rabbi Chaim of Volozhin, introduction to the Gra's commentary on Sifra Ditzniuta

"And when we do not study this wisdom, the redemption is delayed." - Magid Doresh Tzion, p. 65

**כְּתִיב** וַיִּקְרָא אֶת שְׁמוֹ נֹחַ. וּכְתִיב, וַיִּקְרָא שְׁמוֹ יַעֲקֹב. אִמָּאִי לָא  
 כְּתִיב אֶת. אֱלָא הָתָם דְּרָגָא אוֹחְרָא. בְּדְכְתִיב, (ישעיה ו)  
 וַאֲרָאָה אֶת יי. וַאֲרָאָה יי לָא כְּתִיב אֱלָא אֶת יי. אוֹף הָכָא בְּנֹחַ  
 וַיִּקְרָא אֶת שְׁמוֹ נֹחַ.

**כְּתִיב** - It is written at the beginning of our first verse above: וַיִּקְרָא  
 אֶת שְׁמוֹ נֹחַ. - "And he called his name Noach." Note the word  
 אֶת in this verse. וּכְתִיב, - And it is written (B'reishit 25:26): וַיִּקְרָא שְׁמוֹ  
 אִמָּאִי לָא כְּתִיב אֶת. - "...and he called his name Yaakov..." - יַעֲקֹב.  
 - Why is אֶת not written in the verse about Yaakov's naming,  
 but is at Noach's naming? - אֱלָא הָתָם דְּרָגָא אוֹחְרָא. - Rather, there,  
 regarding Yaakov, we are dealing with a **different** spiritual level  
 than Noach's level. **Yaakov corresponds to the** sefira of Tiferet  
 and Noach to Yesod. The word אֶת comes to show us that  
 difference. (ישעיה ו) - As it is written (Yeshaya 6:1): וַאֲרָאָה אֶת  
 יי. - "...and I saw Hashem..." The word אֶת refers to a step  
 removed from the Source. וַאֲרָאָה יי לָא כְּתִיב אֱלָא אֶת יי. - Therefore,  
 it is not written "...and I saw Hashem...", but rather  
 "...and I saw אֶת Hashem...", indicating distance. אוֹף הָכָא בְּנֹחַ  
 - Also here with regards to Noach being named, we can see the  
 distance: וַיִּקְרָא אֶת שְׁמוֹ נֹחַ. - "And he called his name  
 Noach..."

"The Baal Shem Tov required his students to learn a passage from the Zohar and the Tikkunim before tefillah."

- Likutei Torah Tchernobyl, Hadracha 7

"And this is determined and rooted in my soul, that he who has not seen the light of the Zohar HaKadosh has never seen light."

- Ateret Tzvi, Parashat Behaalotcha



וַיִּקְרָא שְׁמוֹ יַעֲקֹב דְּרָגָא דִּילִיָּה, קִדְשָׁא בְּרִיךְ הוּא מִמָּשׁ קָרָא לִיה  
יַעֲקֹב. אֲבָל הָכָא אֶת לְאַתְבָּלְלָא שְׂכִינְתָּא. דְּרָגָא אַחֲרָא לְתַתָּא:

With Yaakov, however: *"...and he called his name Yaakov..."* - וַיִּקְרָא שְׁמוֹ יַעֲקֹב - *At his, Yaakov's, level* בְּרִיךְ - *the Holy One Blessed Be He really named him Yaakov.* Yaakov was named directly from Hashem, which was the direct resting of the light of Tiferet upon Yaakov at his birth. *But here*, with Noach, *at the lower level of Yesod*, the אֶת is there to include the Shechina, Malchut, *which is another level below Yesod.* To conclude, the אֶת indicates a state of attachment to Malchut and a distancing from the lights in the spiritual worlds above, a less direct connection, which is the state of Yesod, Noach's role. Yaakov's role, Tiferet, has a more direct connection with the Source, and is not attached to Malchut, thus the Torah does not use the word אֶת in his naming.

"The study of the Zohar is extremely beneficial. Through studying the Zohar, you can attain enthusiasm for all your sacred studies. The very language of the Zohar is so holy, it can motivate you to serve G-d. The Zohar uses most forceful expressions in speaking about our duty toward G-d. When speaking of a person who does good, the Zohar says 'Zakah ...Worthy is he!' On the other hand, it cries out against a sinner, 'Vai! Woe! Woe is to him! Woe is to the soul who strays from serving G-d!' Reading such expressions can greatly influence you to serve G-d. When he used it in the Zohar, Rabbi Shimon bar Yochai made the Aramaic Targum language so holy that even other things written in this language have the power to arouse a person toward G-d."

- Rabbi Nachman's Wisdom 108-109



**וַיֵּרָא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה. אֲמַאי נִשְׁחָתָה. בְּגִין כִּי הַשְׁחִית כָּל בָּשָׂר אֶת דְּרָכּוֹ, כְּמָה דְּאִתְמָר. רַבִּי חִיָּיא פִּתַּח קָרָא וְאָמַר (יוֹנָה ג) וַיֵּרָא אֱלֹהִים אֶת מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדְּרָכָם הָרָעָה.**

We begin with the verse (B'reishit 6:12): **וַיֵּרָא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה** - **"And Elokim looked at the earth, and behold it was destroyed..."**, meaning spiritually degenerated, referring to the extremely low moral state of humanity. **אֲמַאי נִשְׁחָתָה** - **Why was it destroyed?** **בְּגִין** - **Because**, as the second half of the verse says, **כִּי הַשְׁחִית כָּל בָּשָׂר אֶת דְּרָכּוֹ** - **"...because all flesh had destroyed its way..."**, **כְּמָה דְּאִתְמָר** - **as has been said**. Our Sages say that this destruction is referring to the results of humanity not guarding the brit. **רַבִּי חִיָּיא פִּתַּח קָרָא וְאָמַר (יוֹנָה ג)** - **Rebbi Chiya opened the discourse with a verse and said (Yonah 3:10): וַיֵּרָא אֱלֹהִים** - **"And Elokim saw their deeds that they returned from their evil way..."**. This is referring to the people of the great Assyrian city of Ninveh who did teshuvah after the prophet Yonah came to warn them of their impending destruction.

"The internal aspect of the Torah is life to the internal part of the body, which is the soul...and those who occupy themselves with the levels of remez (hint) and sod (secret), the yetzer hara cannot dominate them."

- Even Shleima Perek 8, Letter 26

תָּא חוּי, בְּשַׁעְתָּא דְּבִנֵּי נֶשָׂא זָכָאן וְנִמְרֵי פְקוּדֵי דְּאוּרִייתָא, כְּדִין  
 אֶרְעָא אֶתְתַּקְפַּת, וְכָל חֵידוֹ אֶשְׁתַּפַּחַת בָּהּ. מָאי טַעְמָא בְּגִין  
 דְּשְׂכִינְתָּא שְׂרִיא עַל אֶרְעָא. וְכִדִּין כֻּלָּא עֲלָאי וְתַתָּאי בְּחֻדָּה. וְכִד  
 בְּנֵי נֶשָׂא מְחַבְּלֵן אֶרְחִייהוּ וְלֹא נִמְרֵי פְקוּדֵי אוּרִייתָא וְחָטְאוּ קַמִּי  
 מַאֲרִיהוֹן, וְכִדִּין כְּבִיכּוּל דְּחִיין לָהּ לְשְׂכִינְתָּא מַעְלָמָא וְאֶשְׁתַּאֲרַת  
 אֶרְעָא מְחַבְּלָא. דִּהָא שְׂכִינְתָּא אֶתְדַחֲיָא וְלֹא שְׂרִיא עָלָהּ וְכִדִּין  
 אֶתְחַבְּלַת. מָאי טַעְמָא אֶתְחַבְּלַת.

at the time when  
 Come and see, בְּשַׁעְתָּא דְּבִנֵּי נֶשָׂא זָכָאן - תָּא חוּי,  
 and they guard the  
 וְנִמְרֵי פְקוּדֵי דְּאוּרִייתָא, people are meritorious  
 then the land,  
 אֶרְעָא אֶתְתַּקְפַּת, mitzvot of the Torah,  
 is strengthened, referring to an increased revelation of  
 and all bliss, the  
 וְכָל חֵידוֹ אֶשְׁתַּפַּחַת בָּהּ, the Shechina in the world,  
 What is the reason?  
 מָאי טַעְמָא בְּגִין - light of Bina, is found in it.  
 Because the Shechina rests, is  
 דְּשְׂכִינְתָּא שְׂרִיא עַל אֶרְעָא. manifested, on the earth.  
 And then  
 וְכִדִּין כֻּלָּא עֲלָאי וְתַתָּאי בְּחֻדָּה. all of those above and below are in bliss because of this  
 connection and revelation.  
 And when  
 וְכִד בְּנֵי נֶשָׂא מְחַבְּלֵן אֶרְחִייהוּ. people destroy their way by not guarding their brit, G-d forbid,  
 and they do not guard the mitzvot of  
 וְלֹא נִמְרֵי פְקוּדֵי אוּרִייתָא the Torah  
 and they sin before their Master,  
 וְחָטְאוּ קַמִּי מַאֲרִיהוֹן, - and then it is as if they push  
 the Shechina from the world  
 וְאֶשְׁתַּאֲרַת אֶרְעָא מְחַבְּלָא. - and the  
 earth is left in a state of destruction.  
 דִּהָא שְׂכִינְתָּא אֶתְדַחֲיָא. That  
 behold, the Shechina was pushed away  
 וְכִדִּין שְׂרִיא עָלָהּ - and does not rest upon it, the earth, and then it is  
 destroyed.  
 מָאי טַעְמָא אֶתְחַבְּלַת. What is the reason that it is  
 destroyed?

בְּגִין דְּשִׂרְיָא רוּחָא אַחְרָא עָלָה דְּמַחְבֵּלָא עֲלָמָא. וְעַל דָּא אִמְרִינָן  
 דִּישְׂרָאֵל יְהִי עֹז לְאֱלֹהִים דְּמַקְיִימִין עֲלָמָא. אֱלֹהִים דָּא שְׂכִינָתָא.  
 וְאִם חָס וְשָׁלוֹם אִי יִשְׂרָאֵל יִשְׁתַּכְחוּ חֵיבִין מַה כְּתִיב,  
 (תהלים 1) רוּמָה עַל הַשָּׁמַיִם אֱלֹהִים וְגו' מְשֹׁם דְּרִשְׁתָּ הִכִּינוּ  
 לַפְעָמִי. כַּפֶּף נַפְשִׁי בְּסִבַּת חָמָס וְשִׁנְאָת חָנָם.

Because another *ruach* rests upon it from the negative energies, the Other Side, *עלמא* - *which destroys the world*. This a state where people are drawn only after the physical, which is a state of spiritual devastation. *that* - *דִּישְׂרָאֵל יְהִי עֹז לְאֱלֹהִים* - *And on this we say* - *וְעַל דָּא אִמְרִינָן* - *which gives the Yisrael give power to Elokim* - *דְּמַקְיִימִין עֲלָמָא* - *which gives the world endurance*. *The name Elokim corresponds to the Shechina*, the sefira of Malchut. This means that we the Jewish people give power to the Shechina to be manifest and revealed through our deeds.

if Yisrael - *אִי יִשְׂרָאֵל יִשְׁתַּכְחוּ חֵיבִין* - *And if G-d forbid*, *וְאִם חָס וְשָׁלוֹם* - *the negative consequences are mentioned in what is written* (Tehilim 57:6) - *רוּמָה עַל הַשָּׁמַיִם אֱלֹהִים וְגו'* - *"Elokim is above the Heavens..."*, which means that the Shechina goes up and departs the world. The very next verse explains further. *מְשֹׁם* - *בְּכַפֵּף נַפְשִׁי בְּסִבַּת חָמָס וְשִׁנְאָת חָנָם* - *"...my nefesh is bent..."* because *"Dresset they prepared a snare for my feet..."* - *דְּרִשְׁתָּ הִכִּינוּ לַפְעָמִי* - *because of unlawful gain and baseless hatred*,

"The study of the Sefer HaZohar is a segulah for understanding lofty ideas."

- The Ari HaKadosh, Shaar Ruach HaKodesh 11b



כָּרוּ לִפְנֵי שׁוֹחָה וְגו' כְּגוֹנוֹת דְּדוֹר הַמַּבּוּל דְּבָגִין חָמָס דְּהוֹת בִּינִיהוֹן  
הוּא בִּינִיהוֹן שְׂנֵאָה וְדִבְכוּ.

יָכוֹל אִם בְּאַרְעָא דִּישְׂרָאֵל כֵּן. וְהָא תִּנְיִן אֶרְעָא דִּישְׂרָאֵל לֹא  
שְׂרִיא עֲלָה רוּחָא אַחֲרָא וְלֹא מִמְּנָא אַחֲרָא בַּר קֳדָשָׁא בְּרִיד הוּא  
בְּלַחוּדוּי. תָּא חוּי, דְּאַרְעָא דִּישְׂרָאֵל הָכִי הוּא דְלֹא שְׂרִיא עֲלָה  
מִמְּנָא וְלֹא שְׂלִיחָא אַחֲרָא בַּר קֳדָשָׁא בְּרִיד הוּא בְּלַחוּדוּי. אֲבָל  
שְׁעָתָא חָדָא שְׂרִיא עֲלָה לְחַבְלָא בְּנִי נָשָׂא.

כְּגוֹנוֹת דְּדוֹר "...they dug a pit before me..." - כָּרוּ לִפְנֵי שׁוֹחָה וְגו'  
- דְּבָגִין חָמָס דְּהוֹת בִּינִיהוֹן like the Generation of the Flood - הַמַּבּוּל  
because of the unlawful gain that was among them, הוּא בִּינִיהוֹן  
and there was among them hate and strife. - שְׂנֵאָה וְדִבְכוּ.

Is this possible even in the Land of Israel? - יָכוֹל אִם בְּאַרְעָא דִּישְׂרָאֵל כֵּן.  
And behold, we learned the answer to this question. - אֶרְעָא דִּישְׂרָאֵל לֹא שְׂרִיא עֲלָה רוּחָא אַחֲרָא  
No other *ruach* from the negative Other Side rests upon the Land of Israel וְלֹא  
and there is no other chief, a ministering angel, who is appointed to spiritually rule the Land  
of Israel, only the Blessed One Be He alone. All of the other  
lands of the world have a special angel through which Hashem  
transmits His influence, but in Eretz Yisrael it comes directly  
from Him. - תָּא חוּי, Come and see, that it is so, in the Land of Israel, דְּלֹא שְׂרִיא עֲלָה מִמְּנָא  
- that a chief, a ministering angel, does not rest upon it אַחֲרָא  
- only the Holy One Blessed Be He alone. אֲבָל שְׁעָתָא חָדָא שְׂרִיא עֲלָה לְחַבְלָא  
But it, a ruach from the Other Side, can temporarily rest on the Land to destroy people.

מִנָּלֶן מִדָּוִד דְּכָתִיב, (דברי הימים א כא) וַיֵּרָא דָּוִד אֶת מַלְאָךְ יְיָ וַחֲרָבָו  
שְׁלֹפָה בְּיָדוֹ נְטוּיָה עַל יְרוּשָׁלַם וּבָדִין אֶת־חֻבְלַת אֶרֶץ.

אָמַר רַבִּי אֶלְעָזָר אֶפְלוּ בְּהֵיכָל שַׁעֲתָא קִדְּשָׁא בְּרִיךְ הוּא הָהּ.  
כְּתִיב הָכָא מַלְאָךְ יְיָ וּכְתִיב הָתָם (בראשית מז) הַמַּלְאָךְ הַגּוֹאֵל אוֹתִי.

מִנָּלֶן מִדָּוִד - From where do we know this? From David  
HaMelech, (דברי הימים א, כא) - as is it written (Divrei HaYamim  
I 21:16): "...and David saw the malach of  
Hashem..." - וַחֲרָבָו שְׁלֹפָה בְּיָדוֹ - "...and his sword was  
outstretched in his hand..." - נְטוּיָה עַל יְרוּשָׁלַם - "...spread over  
Yerushalayim..." - and then the Land was  
destroyed.

אֶפְלוּ בְּהֵיכָל שַׁעֲתָא קִדְּשָׁא בְּרִיךְ הוּא - אָמַר רַבִּי אֶלְעָזָר - Rabbi Elazar said:  
Even at that time when there was a punishment, G-d  
forbid, in Eretz Yisrael, it was done by the Holy One Blessed  
Be He and not through an angel. Now we will see how "malach  
of Hashem" means Hashem Himself. - כְּתִיב הָכָא מַלְאָךְ יְיָ - Here, it  
is written "*malach of Hashem*". - וּכְתִיב הָתָם (בראשית מח) - And  
there it is written (B'reishit 48:16): "*The malach  
who redeemed me...*" Yaakov said this referring to Hashem  
Himself. Thus the "malach of Hashem" was also Hashem  
Himself, acting through the 4-letter name, corresponding to the  
sefira of Tiferet, through the malach, the level of Malchut.  
Though this is a lower expression of Judgment, it is still a direct  
connection from Hashem Himself that can only come in the  
Land of Israel. We should merit to serve Hashem truly, especially  
in Eretz Yisrael, to feel this direct connection, and reveal only  
Chassadim, the energies of giving and sweetness.

## Or HaZohar

"This work [the Zohar HaKadosh] is like Noach's ark.' (Tikkune Zohar Chadash 72). The meaning is this: That this work called the Sefer HaZohar is like Noach's Ark, in which there were many species, and there was no chance of survival for those species and all families unless they entered the Ark.

It is just the same regarding the Galut (the Exile) because through the Galut all the tzaddikim become damaged and the darkening of their illumination is more bitter than death, and in order to maintain themselves so that the Galut will not rule over them, they have the secret of this work just like Noach's Ark, to repair the damage of the blow of the Galut and the waters of the flood that darken And then the light of the Shechina will shine somewhat and enclothe the tzaddikim. Therefore the tzaddikim will enter the light of this work in order to be maintained.

Thus the segulah of this work lies in the fact that as soon as one occupies himself with it with desire, the love for Hashem will penetrate him as iron shatters rock, and will penetrate in him in order to save his nefesh, his ruach, and his neshama, and will repair him.

And even if the person is a rasha (evil person) there is nothing to worry if he enters [learning the Zohar] for his entering is not really so, for one of two things will happen: He will either return in teshuvah and become a tzaddik and will enter there, or it [the Zohar] will push him away completely and he will separate himself from it, just as it happened regarding Noach's ark which pushed away the reshaim (evil ones) and those who had sinned among the beasts and the cattle."

- Rabbi Moshe Cordovero, Or Yakar, Sha'ar Alef, Siman 8



**רבי** יִצְחָק הָוָה שְׂבִיחַ קָמִיָּה דְרַבִּי שְׁמַעוֹן אָמַר לִיה הָאִי קָרָא  
דְּכֶתִיב וַתִּשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹהִים. אִי בְנֵי נֶשָׂא חֲטָאן  
אַרְעָא בְּמָה. אָמַר לִיה בְּגִין דְּכֶתִיב כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דְּרָכּוֹ  
בְּמָה דְאַתְמָר.

Rebbi Yitzchak was once found before Rabbi Shimon learning Torah with him. אָמַר לִיה - He, Rabbi Yitzchak, said to him: הָאִי קָרָא דְכֶתִיב - This verse that is written (B'reishit 6:11): *"And the land was destroyed before the Elokim..."* אִי בְנֵי נֶשָׂא חֲטָאן אַרְעָא - If people sinned, with what, meaning how, did the land sin? What did the land do wrong to deserve being destroyed? אָמַר - He, Rabbi Shimon, said to him, answering: *Because it is written (B'reishit 6:12): כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דְּרָכּוֹ בְּמָה...* "...because all flesh destroyed its way..." as was said. To understand this so far, 'land' refers to the sefira of Malchut which was left devastated, desolate, and destroyed because humanity had destroyed their way, having separated Malchut from Yesod through not guarding the brit, which is the sefira of Yesod.

"The study of the Sefer HaZohar is a segulah for Yirat Shamayim."

- Rabbi Moshe Basula, Introduction to Sefer HaTikkunim

בְּגִוּוֹנָא דָּא (ויקרא יח) וַתִּטְמָא הָאָרֶץ וַאֲפָקוֹד עֲוֹנָהּ עָלֶיהָ. אֱלֹא בְנֵי  
 נִשָּׂא חֲטָאן וְאִי תִימָא אֶרֶעָא בְּמָה, אֱלֹא עֲקָרָא דְאֶרֶעָא בְנֵי נִשָּׂא  
 אֲנֹן. וְאֲנֹן מִחֲבָלִין אֶרֶעָא וְהִיא אֶתְחַבְּלַת. וְקָרָא אוֹכַח דְּכַתִּיב וַיֵּרָא  
 אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דְּרָכָו  
 עַל הָאָרֶץ.

And also, there is another verse that says - בְּגִוּוֹנָא דָּא (ויקרא יח) - *"And he impurified the earth and I visited its sin upon it..."*, which tells us that the land did not sin. But rather, people sinned. - אֱלֹא בְנֵי נִשָּׂא חֲטָאן. - And if you say the earth itself sinned with what, for some reason, you are wrong because אֱלֹא. - rather, the earth did not sin. They, humanity, the main part of the earth, sinned. We are called the 'main part' because the earth was created for humanity, the entire point of creation, to utilize properly. וְהִיא אֶרֶעָא - And when they, humanity, destroy the earth, it is destroyed. Malchut is created just for us. If we, G-d forbid, do the wrong things, we leave it desolate from the spiritual lights above. - וְקָרָא אוֹכַח דְּכַתִּיב. - And the verse proves this, as it is written (B'reishit 6:12): וַיֵּרָא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי הִשְׁחִית כָּל בָּשָׂר. - *"And Elokim saw the earth and behold it was destroyed because all flesh had destroyed its way upon the earth."*

"And in the merit of those who study and occupy themselves with the Zohar HaKadosh, Mashiach will come, for the Land will be filled with the knowledge of Hashem"

- Rabbi Yehuda Chayyat, Sefer Minchat Yehuda

תָּא חֲזִי, כָּל חַטָּאוֹי דְּבַר נָשׁ כְּלָהוּ חַבְלוֹתָא דִּילִיָּה תְלִיין  
 בְּתִשְׁבָּה. וְחַטָּאָה דְּאִשִּׁיד זֶרְעָא עַל אֶרֶץ וּמַחְבֵּלָא אֶרְחִיָּה  
 וְאַפִּיק זֶרְעָא עַל אֶרֶץ, מְחַבֵּל לִיָּה וּמַחְבֵּל אֶרֶץ. וְעִלְיָה כְּתִיב,  
 נִכְתָּם עֲוֹנְךָ לִפְנֵי. וּכְתִיב בֵּיה (תהלים ה) כִּי לֹא אֵל חַפֵּץ רָשָׁע  
 אֲתָה לֹא יִגֹּרְךָ רָע. בַּר בְּתִשְׁבָּה סִינִי.

תָּא חֲזִי - Come and see, כָּל חַטָּאוֹי דְּבַר נָשׁ - all of the sins of  
 people, כְּלָהוּ חַבְלוֹתָא דִּילִיָּה תְלִיין בְּתִשְׁבָּה, - and all of its destruction  
 depend upon *teshuvah*, which means that through the power  
 of teshuvah, a person can rectify whatever damage he has done.  
 However, there is one special sin that is extra hard to fix. וְחַטָּאָה  
 דְּאִשִּׁיד זֶרְעָא עַל אֶרֶץ - And that is the sin of one who spills seed  
 on the earth. וּמַחְבֵּלָא אֶרְחִיָּה - And in doing so, he destroys his  
 way. The word 'way' means connection between male and  
 female. He destroys that connection when he, G-d forbid, וְאַפִּיק  
 זֶרְעָא עַל אֶרֶץ, - brings out seed on the ground, leaving his seed  
 without a vessel, מְחַבֵּל לִיָּה וּמַחְבֵּל אֶרֶץ, - which then destroys him  
 and destroys the land. וְעִלְיָה כְּתִיב, (ירמיה ב) - And on him it is  
 written (Yirmiah 2:22): "...your sin is stained before me..."  
 וּכְתִיב בֵּיה (תהלים ה) - And it is written on it (Tehilim  
 5:5): "Because You are not an El who desires wickedness, evil will not dwell with you."  
 בַּר בְּתִשְׁבָּה סִינִי. - The sin of spilling seed will not be able to be  
 fixed except with a great level of *teshuvah*.

"Through the study of the Sefer HaZohar the merit of Rabbi  
 Shimon Bar Yochai and his companions will protect him."

- Sefer Zechira LaChaim, 14



וְכָתִיב, (בראשית לח) וַיְהִי עַר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי יי וַיְמִיתֵהוּ יי וְהָא  
אֶתְמַר.

אָמַר לִיה אֲמַאי דָּאִין קִדְּשָׁא בְּרִידָּהּ הוּא עֲלָמָא בְּמִיָּא וְלֹא בְּאֶשָּׁא  
וְלֹא בְּמַלְאָה אַחֲרָא. אָמַר לִיה רְזָא הוּא דְּהָא אֲנֹן חֲבִילוֹ  
אֶרְחִייהוּ בְּגִין דְּמִיָּין עֲלָאִין וּמִיָּין תַּתָּאִין לֹא אֶתְחַבְּרוּ דְּכַר וְנוֹקְבָא  
כְּדָקָא יָאוּת.

וַיְהִי עַר בְּכוֹר יְהוּדָה - And it is written (B'reishit 38:7) - וְכָתִיב, (בראשית לח)  
"*And Eir, the firstborn of Yehuda, was evil in the eyes of Hashem, and Hashem killed him.*" וְהָא  
אֶתְמַר. - And that reason, Eir purposefully spilling his seed so as  
not to fulfill the mitzvah of having children with his wife Tamar,  
**has been spoken about** in another place. Up to here, the Zohar  
is essentially saying that through this special sin, humanity caused  
a spiritual destruction which resulted in the physical devastation  
of the Flood. After the Flood, Hashem promised to never again  
destroy the world with water, therefore the personal and global  
consequences of doing or causing someone to do this special sin  
manifest in many other ways. A word to the wise.

אָמַר לִיה - And he, Rabbi Yitzchak, said back to Rabbi Shimon:  
אֲמַאי דָּאִין קִדְּשָׁא בְּרִידָּהּ הוּא עֲלָמָא בְּמִיָּא - Why did the Holy One  
Blessed Be He judge the world with water וְלֹא בְּאֶשָּׁא וְלֹא בְּמַלְאָה  
אָמַר לִיה - and not with fire and not with anything else? אַחֲרָא.  
- He, Rabbi Shimon, said to him: רְזָא הוּא - It is a secret that I  
will reveal to you. דְּהָא אֲנֹן חֲבִילוֹ אֶרְחִייהוּ - They destroyed their  
way בְּגִין דְּמִיָּין עֲלָאִין וּמִיָּין תַּתָּאִין - because the upper waters and  
lower waters - לֹא אֶתְחַבְּרוּ דְּכַר וְנוֹקְבָא כְּדָקָא יָאוּת. - were not attached  
like male and female, as is fitting.

מֵאֵן אֲנֹן דְּחִבְלֵי אֶרְחֵיָהּ, בְּגִוּנָא דָּא מִיִּין דְּכוּרִין וְנוֹקְבִין. וְעַל  
 דָּא אֲתִדְּנוּ בְּמֵיא בְּמָה דְּאֲנֹן חָבוּ. וּמִיִּין הֵוּ רְתִיחֵן וּפְשֻטוֹ מְשָכָא  
 מִנִּיָּהּ כְּמָה דְּחִבְלֵי אֶרְחֵיָהּ בְּמִיִּין רְתִיחֵן. דִּינָא לִקְבֵּל דִּינָא. הָדָא  
 הוּא דְכְתִיב נִבְקְעוּ כָּל מַעְיָנוֹת תְּהוֹם רַבָּה, הָא מִיִּין תַּתָּאִין.  
 וְאֲרוּבוֹת הַשָּׁמַיִם נִפְתְּחוּ דָּא מִיִּין עֲלָאִין. מִיִּין עֲלָאִין וְתַתָּאִין.

---

מֵאֵן אֲנֹן דְּחִבְלֵי אֶרְחֵיָהּ - These people who destroyed their way,  
 בְּגִוּנָא דָּא מִיִּין דְּכוּרִין וְנוֹקְבִין - also destroyed the masculine and  
 וְעַל דָּא אֲתִדְּנוּ בְּמֵיא - And because of this they  
 were judged and punished with water  
 בְּמָה דְּאֲנֹן חָבוּ - with  
 which they sinned. Seed, which they wasted, is likened to water.  
 וּמִיִּין הֵוּ רְתִיחֵן - And the waters that burst out from below the  
 earth were boiling hot  
 וּפְשֻטוֹ מְשָכָא מִנִּיָּהּ - and stripped the skin  
 off of them, the people,  
 כְּמָה דְּחִבְלֵי אֶרְחֵיָהּ בְּמִיִּין רְתִיחֵן. - just like  
 they destroyed their ways with hot water.  
 דִּינָא לִקְבֵּל דִּינָא. - Judgment to receive judgment. Measure for measure. הָדָא הוּא  
 - As it is written (B'reishit 7:11): נִבְקְעוּ כָּל מַעְיָנוֹת תְּהוֹם רַבָּה, -  
 "...all of the wellsprings of the great abyss were opened  
 up..."  
 הָא מִיִּין תַּתָּאִין. - This is the lower waters. וְאֲרוּבוֹת הַשָּׁמַיִם  
 נִפְתְּחוּ - "...and the windows of the Heavens were opened."  
 מִיִּין עֲלָאִין וְתַתָּאִין. - Upper  
 and lower waters. This is the upper waters. - דָּא מִיִּין עֲלָאִין.  
 Because they did not give the seed into the  
 female, which makes the unification, they separated the two  
 waters, causing a destruction between them. They were therefore  
 punished from both places, from the male water above and the  
 female water below. If a person guards the brit and makes this  
 connection, he gives the world endurance.

"From the time when the light of the two great luminaries, the Zohar HaKadosh and the Tikkunim, shined and rose, the Jews, the Congregation of Israel, accepted and practiced the holy study of the Zohar HaKadosh and the Tikkunim, alone or in multitudes, young or old, and even when they cannot understand the secret and pure sayings in those Holy Sefarim. Nevertheless they drink with thirst the things written there, and they rejoice greatly when reading them. And if in one place one hundred people are found studying the Zohar HaKadosh, then one thousand people will be found studying the Tikkunim, for most of the baalei batim hold on fast to the study of the Tikkunim and this is their custom each and every year from Rosh Chodesh Elul until Yom Kippur. And the reason why the study of the Tikkunim spread during these days of teshuvah more than the study of the Zohar HaKadosh is because when a man sins, he damages more in the world of asiya, and it is known that the 70 Tikkunim that Rabbi Shimon Bar Yochai made, since they follow more the pattern of numbers, therefore its study causes a greater tikkun in the world of asiya, for in that world lies the secret of Numbers and the Accounts, therefore during the days of teshuvah we are accustomed to study the Sefer ha Tikkunim."

- Rav Yosef Chayim of Baghdad, The Ben Ish Chai, Hakdamat Tikkunim Benayahu

"Thus it is Pnimiut HaTorah which is the Tree of Life, which is the revelation of G-dliness, which leads to 'a perfect heart,' i.e., the love and fear [of G-d] which is the essence of our occupation with the Torah and its mitzvot. For this reason, the essence of Pnimiut HaTorah was revealed in these later generations. Thus in the Tanya, Iggeres HaKodesh, Letter 26, quotes the Arizal as stating that it is in these later generations that it is permitted - and indeed, it is a mitzvah - to reveal this wisdom. For in the earlier generations, this was not necessary. They were totally righteous men [whose souls] stemmed from high [spiritual] rungs. Because of the tremendous power of their souls, they possessed genuine love and fear [of G-d] and studied the Torah lishmah. [To attain these levels] they did not require the revelation of Pnimiut HaTorah. [Therefore these teachings were hidden, for] 'It is the glory of G-d to conceal a matter.' In [these] later generations, by contrast, the souls do not stem from such high rungs, and [the spiritual potential of our] hearts has diminished. Therefore, it is a mitzvah to reveal [this wisdom]."

- Rabbi Shalom Dov Ber of Lubavitch ztk'l, Kuntres Eitz Chaim



**אמר רבי יהודה אף על גב דזכאה הוה נח לאו איהו כדאי דקודשא בריך הוא יגין על עלקא בגיגיה. תא חזי, משה לא תלה מלה בזכותיה אלא בזכות אבהן קדמאי. אבל נח לא הוה ליה במאן דיתלי בזכותא במשה.**

**Even though Noach was meritorious, לאו איהו כדאי דקודשא בריך הוא - he was not worthy, his merit was not great enough, that the Holy One Blessed Be He should protect the world because of him. תא חזי, משה לא תלה מלה בזכותיה - Moshe did not make the issue of asking Hashem not to destroy Am Yisrael, when they were decreed for destruction, dependent upon his own merit, אלא בזכות אבהן קדמאי - but rather he asked in the merit of the Patriarchs Avraham, Yitzchak, and Yaakov. אבל נח לא הוה ליה במאן דיתלי בזכותא במשה. But Noach did not have anyone's merit to depend upon like Moshe did. So, then, what could he do?**

"Torah from Tzion: The study of the Kabbalah and the revelation of the secrets of the Torah at the time of the footsteps of Mashiach is one of the main activities to bring redemption closer as the Vilna Gaon explains at length in many places. And this is one of the main tasks of Mashiach ben Yosef, that through him the exiles are ingathered, according to our Rabbi, the Gaon."

- Sefer Kol Ha Tor, Perek 6, Siman 5

אָמַר רַבִּי יִצְחָק וְעַם כָּל דָּא בֵּינּוּ דְאָמַר לֵיהּ קִדְשָׁא בְּרִיד הוּא  
וְהַקְמַתִּי אֶת בְּרִיתִי אִתְּךָ הָוָה לֵיהּ לְמַבְעֵי רַחֲמֵי עַלְיֵיהּ. וְקִרְבָּנָא  
דְאֶקְרִיב לְבַתָּר, דִּיקְרִיב לֵיהּ מִן קֳדָמַת דְנָא דְלָמָּא יִשְׁכַּךְ רוּגְזָא  
מִעֲלָמָא.

And despite all - וְעַם כָּל דָּא - Rebbi Yitzchak said: אָמַר רַבִּי יִצְחָק  
of this, once the Holy One Blessed - בֵּינּוּ דְאָמַר לֵיהּ קִדְשָׁא בְּרִיד הוּא, Be He  
said to him, "And I will make my - וְהַקְמַתִּי אֶת בְּרִיתִי אִתְּךָ, covenant stand  
with you," which is Hashem telling Noach that world will only continue through him,  
and that the rest of humanity will perish, - הָוָה לֵיהּ לְמַבְעֵי רַחֲמֵי עַלְיֵיהּ, he should  
have requested compassion upon them, asking Hashem to save the rest of humanity  
despite their unworthiness. - וְקִרְבָּנָא דְאֶקְרִיב לְבַתָּר, And the sacrifice that he  
offered after they came out of the ark when the Flood was over, - דִּיקְרִיב לֵיהּ מִן  
קֳדָמַת דְנָא, he should have offered before the Flood, because. - דְלָמָּא  
יִשְׁכַּךְ רוּגְזָא מִעֲלָמָא, maybe it could have caused His wrath to subside from  
the world.

"And do not listen to the words of those who oppose you regarding what you wish to study within the Torah...and they tell you: 'Why do you spend all your time studying this particular area of the Torah? Do not listen to them because according to what you desire to study, precisely for that you came to the world. And if you listen to their words you will need to reincarnate again, and be killed by the sword of the Angel of Death and taste the taste of death.'"

R' Eliyahu haKohen - Sefer Shevet Mussar, Perek Alef

**אָמַר** רַבִּי יְהוּדָה מָאי הָוָה לִיָּה לְמַעַבְדַּ דְּהָא חַיִּיבִי עָלְמָא הָווּ  
 מְרַגְזִין קַמִּי קַדְשָׁא בְּרִיד הוּא וְאִיהוּ יִקְרִיב קָרְבָּנָא. אֱלָא  
 וְדָאי נָח דְּחִיל עַל גְּרָמִיָּה הָוָה, בְּגִין דְּלֹא יַעֲרַע בֵּיה מוֹתָא בְּגוּ  
 חַיִּיבִי עָלְמָא דְּהָוָה חָמִי עוֹבְדֵיהוֹן בִּישָׁא כָּל יוֹמָא, וְהִיד מְרַגְזִין קַמִּי  
 קַדְשָׁא בְּרִיד הוּא כָּל יוֹמָא.

**What** - מָאי הָוָה לִיָּה לְמַעַבְדַּ - **Rebbi Yehudah said:** דְּהָא חַיִּיבִי עָלְמָא הָווּ מְרַגְזִין קַמִּי קַדְשָׁא - **Noach, have done?** **For the wicked of the world were provoking the** **anger of Holy One Blessed Be He,** - וְאִיהוּ יִקְרִיב קָרְבָּנָא, **and he** **should offer up a sacrifice, as if that would be effective?** אֱלָא - **Rather, certainly Noach was afraid** **for himself,** - וְדָאי נָח דְּחִיל עַל גְּרָמִיָּה הָוָה, **that he should** **not meet up with death amidst the wicked of the world, to** **be punished because of them.** דְּהָוָה חָמִי עוֹבְדֵיהוֹן בִּישָׁא כָּל יוֹמָא, **- He saw their bad deeds every day,** וְהִיד מְרַגְזִין קַמִּי קַדְשָׁא בְּרִיד הוּא, **and how they were provoking the anger of the Holy** **One Blessed Be He every day.** **Rebbi Yehudah is giving merit** **to Noach, saying he that he did the best that he could.** **Rebbi** **Yitzchak seems to claim that he could have done a better job.** **These are the two perspectives that the Sages, in general, debate** **about Noach. When they say that Noach was a tzadik, one says** **that he would have been on that level in any generation while the** **other says that in another generation he would not have been as** **great as in his own. Both of these perspectives have a spiritual** **root, an inner light and a surrounding light.**

"The study of the Sefer HaZohar causes the person to have emunah."

- Imre Pinchas, Shaar 9

**רבי יצחק אמר כל זמנא דחייבי עולמא אסגיאן, ופאה דאשתבח בינייהו הוא אתפס בקדמיתא. דכתיב, (יחזקאל ט)**  
**וממקדשי תחלו. ותנינן אל תקרי ממקדשי אלא ממקודשי. ונח**  
**היה שזיב ליה קדשא בריך הוא בין כל אנון חייביא. אלא בגין**  
**דיפקון מניה תולדין בעולמא דההו צדיק בדקא יאות.**

- **Rebbi Yitzchak said: כל זמנא דחייבי עולמא אסגיאן, רבי יצחק אמר**  
**Any time that the wicked of the world increase, ופאה דאשתבח**  
**is - הוא אתפס בקדמיתא. a tzadik found in their midst - בינייהו**  
**grabbed first. As is written (Yechezkel 9:6): דכתיב, (יחזקאל ט)**  
**"...and begin from my Mikdash..."**, from the  
 Temple. This was when the city of Yerushalayim was decreed to  
 be destroyed and Hashem was commanding the malach where to  
 begin the destruction. **And it is taught, do**  
**not read "from my Temple", אלא ממקודשי. but rather, 'from**  
**my holy ones', which are the tzadikim. The Gemara explains**  
 that they were initially slated to be saved, but the quality of  
 Judgment complained that they should have reproved the people  
 and brought them back to the right path, but since they did not,  
 they should be killed first. **And**  
**Noach, how did the Holy One Blessed Be He save him בין**  
**אלא בגין דיפקון? from amidst all of those wicked? כל אנון חייביא.**  
**Rather, in order that generations should**  
**come from him in the world דההו צדיק בדקא יאות. because he**  
**was a fitting tzadik. The Zohar is implying that in a different**  
 situation of global destruction, Noach might not have been  
 saved, but here he was saved.

וְתוֹ דְּאִיהוּ אֲתָרִי בְּהוּ כָּל יוֹמָא וְיוֹמָא וְלֹא קִבִּילוּ מִנִּיהּ, וְקִיָּים  
בְּנַפְשֵׁיהּ קָרָא דְּכִתִּיב, (יחזקאל ג) וְאַתָּה כִּי הוֹדַרְתָּ רָשָׁע וְגו'. וּכְתִיב  
וְאַתָּה אֶת נַפְשְׁךָ הַצַּלְתָּ. מִכָּאן כָּל מָאן דְּאַוְהֵר לְחִיבָא אָף עַל גַּב  
דְּלֹא קִבִּיל מִנִּיהּ הוּא שְׂזִיב לִיהּ לְגִרְמִיָּה וְהָהוּא חִיבָא אֲתַפֵּס  
בְּחוּבֵיהּ. וְעַד כְּפָה יוֹהֵר לִיהּ עַד דְּיִמְחִי לִיהּ הָא אוֹקְמוּהָ חֲבֵרָא.

And further, we see that he did reprove them every day and they did not receive from him. And upon himself he fulfilled the verse that is written (Yechezkel 3:19) : *וְאַתָּה כִּי הוֹדַרְתָּ רָשָׁע וְגו'.* - *And you, if you warn the wicked to turn from his way and he does not, he will die in his sin...* - And it is written at the end of the same verse: *וְאַתָּה אֶת נַפְשְׁךָ הַצַּלְתָּ.* - *"...and you have saved your life."* Since Noach warned them to do teshuvah every day, he fulfilled his responsibility, and thus deserved to be saved. From here we learn that **anyone who warns the wicked, does not receive reproof even if though the wicked person does not receive reproof from him, he saves himself** אֲתַפֵּס וְהָהוּא חִיבָא אֲתַפֵּס - **and that wicked person is grabbed in his sin.** And how much should he warn him, reprove him? - **Until he, the sinner, hits him.** The *chevraya*, the friends, Rabbi Shimon's inner circle of students, **has already established this.** In summary, the Zohar is coming to Noach's defense, saying that he is not at fault for not saving the world.

"The study of the Sefer ha Zohar eliminates the confusion of the heart." - Baal HaTanya, Mea Shearim



"And this is the answer that I gave to one person who asked me about what the students of the Ari HaKadosh wrote, that the study of the Zohar HaKadosh is a great tikkun to illuminate and sanctify the soul. And the Ari HaKadosh gave this tikkun for the Ba'al Teshuvah, to say five pages of the Zohar or the Tikkunim every day even if he does not know what he is saying, for this reading is effective in illuminating and refining the soul, for precisely this study has a segulah more so than any other study, more than the study of the Mishna, Talmud and Mikra. And this person said that it was incredible that this study has more power than any other area of the Torah, whether Mikra or Mishna. And I answered and said: You must know that without a doubt all study in the Holy Torah is very elevated and awesome, and especially if the study is done lishma (without ulterior motives and with the proper intention), in truth, it is for sure that this study builds worlds in the heavens and effects tikkunim above. Nevertheless, the greatness of the study of the Zohar HaKadosh lies in the fact that when we study Mikra or Mishna or Talmud, they are greatly enclothed in physical terms, and the secrets are not readily discernible. Not so with the Zohar HaKadosh, which speaks of the secrets of the Torah in an open way, and even the simplest reader recognizes the fact that it is talking about deep secrets. And because these secrets of the Torah are exposed and revealed without any vestments, they illuminate and shine upon the soul, and even though the secrets are very deep and the words are somehow esoteric, so that it will be hard to know and understand these secrets and only a great Chacham is capable of understanding them fully, even so the secrets are exposed and they make their effect in their root above."

-The Chida, Shem HaGedolim, Ma'arechet Sefarim Beit

"Among the works of the Gra and his students in the area of the Ingathering of the Exiles was the establishment of a Beit Midrash in Yerushalayim where the Kabbalah was to be studied."

- Magid Doresh Tzion, p. 65



**וּמִרְאֵכֶם** וְחִתְּכֶם יִהְיֶה. מִכָּאן וְלִהְלָאָה יִהְיֶה לְכוֹן דְּיוֹקְנֵי דְבְנֵי  
 נָשָׂא דְהָא בְּקַדְמִיתָא לֹא הָווּ דְּיוֹקְנֵי דְבְנֵי נָשָׂא. תָּא  
 חֲזִי, בְּקַדְמִיתָא כְּתִיב, (בראשית ט) בְּצֵלֶם אֱלֹהִים עָשָׂה אֶת הָאָדָם.  
 וְכְתִיב, (בראשית ה) בְּדִמוּת אֱלֹהִים עָשָׂה אוֹתוֹ. כִּיּוֹן דְּחָטוּ אֲשִׁתְּנוּ  
 דְּיוֹקְנֵיהוּ מִהֵהוּא דְּיוֹקְנָא עֲלָאָה וְאִתְּהַפְכוּ אֲנוּן לְמַדְחַל מִקַּמֵּי חִיוּן  
 בְּרָא.

Hashem told Noach that when he came out of the ark, he would rule the world. The Zohar starts with the verse (B'reishit 9:2): **וּמִרְאֵכֶם** - *"And your fear and your dread will be..."* on all of the animals. **יִהְיֶה לְכוֹן דְּיוֹקְנֵי** - From here and on - **מִכָּאן וְלִהְלָאָה** - you will have human images. **נָשָׂא** - Behold, **בְּקַדְמִיתָא** - they did not have human images, because after the first sin humanity fell. This will all be explained. **תָּא חֲזִי** - Come and see a revelation, **כְּתִיב**, (בראשית ט) **בְּצֵלֶם** - regarding 'originally' it is written (B'reishit 9:6): *"...in the Tzelem Elokim He made Adam."* This is the Divine image. **וְכְתִיב**, (בראשית ה) **בְּדִמוּת אֱלֹהִים עָשָׂה אוֹתוֹ** - *"...in the D'mut Elokim He made him."* This is the Divine likeness. **כִּיּוֹן דְּחָטוּ** - **אֲשִׁתְּנוּ דְּיוֹקְנֵיהוּ מִהֵהוּא דְּיוֹקְנָא עֲלָאָה** - their images were changed from their supernal image **וְאִתְּהַפְכוּ אֲנוּן** - and they were transformed to be afraid of the animals of the field.

**בְּקִדְמִיתָא** כָּל בְּרִיָּין דְּעֵלְמָא זָקֶפֶן עֵינֵין וְחָמְאן דִּיוֹקְנָא קִדְיָשָׁא  
 עֲלָאָה וְזָעֲאן וְדַחֲלִין מִקְפִּיָּה. בֵּינָן דְּחָטוּ אֶתְהַפֵּד  
 דִּיוֹקְנֵיהוּ מֵעֵינֵיהוּ לְדִיוֹקְנָא אַחֲרָא. וְאֶתְהַפֵּד דְּבָנֵי נָשָׂא זָעִין וְדַחֲלִין  
 קִמֵּי שְׂאֵר בְּרִיָּין.

**תָּא** חַוִּי, כָּל אֲנוּן בְּנֵי נָשָׂא דְלֹא חָטְאוּ קִמֵּי מְאָרִיהוֹן וְלֹא עָבְרִין  
 עַל פְּקוּדֵי אִוְרֵיתָא. וְזוּ דִּיוֹקְנָא דְלֵהוֹן לֹא אֲשַׁתְּנִי מַחֲזִיו  
 דְּדִיוֹקְנָא עֲלָאָה. וְכָל בְּרִיָּין דְּעֵלְמָא זָעִין וְדַחֲלִין קִמִּיָּה.

At first, all of the creatures of the world - **בְּקִדְמִיתָא** כָּל בְּרִיָּין דְּעֵלְמָא  
 - and **וְחָמְאן דִּיוֹקְנָא קִדְיָשָׁא עֲלָאָה** - lifted up their eyes  
 and would see the supernal holy image **וְזָעֲאן וְדַחֲלִין מִקְפִּיָּה**.  
 - and they would be afraid of it. **בֵּינָן דְּחָטוּ**, Adam and  
 Chava, **sinning** - **אֶתְהַפֵּד דִּיוֹקְנֵיהוּ מֵעֵינֵיהוּ לְדִיוֹקְנָא אַחֲרָא**.  
 - their image was transformed in their, the animals', eyes to a different  
 image. **וְאֶתְהַפֵּד דְּבָנֵי נָשָׂא זָעִין וְדַחֲלִין קִמֵּי שְׂאֵר בְּרִיָּין**.  
 - And it was transformed so that people tremble and are afraid of other  
 creatures.

all - **כָּל אֲנוּן בְּנֵי נָשָׂא דְלֹא חָטְאוּ קִמֵּי מְאָרִיהוֹן** - **תָּא חַוִּי**,  
 of those people who do not sin before their Master **וְלֹא עָבְרִין**  
 and do not transgress the mitzvot of the **עַל פְּקוּדֵי אִוְרֵיתָא**,  
 the radiance of their image does not change from the appearance of the  
 Torah, **וְזוּ דִּיוֹקְנָא דְלֵהוֹן לֹא אֲשַׁתְּנִי מַחֲזִיו דְּדִיוֹקְנָא עֲלָאָה**.  
 - And all **וְכָל בְּרִיָּין דְּעֵלְמָא זָעִין וְדַחֲלִין קִמִּיָּה**.  
 creatures of the world tremble and are afraid of him.

"The study of the Sefer HaZohar saves a person and his family  
 from plagues and troubles." - Imre Pinchas, Shaar 6

וּבִשְׁעֵתָא דְּבִנֵּי נָשָׂא עֲבָרִין עַל פְּתוּגְמֵי אֲוִרֵיתָא, אֶתְחַלֵּף דִּיוִקְנָא  
 דְּלֵהוֹן וּבְלֵהוֹן זַעִין וְדַחֲלִין מִקְפֵּי בְרִיין אַחֲרֵינִין, בְּגִין דְּאֶתְחַלֵּף דִּיוִקְנָא  
 עֲלָאָה וְאֶתְעֵבֵר מִנֵּיהוֹן, וּבְדִין שְׁלִטִי בְּהוּ חַיּוֹת בְּרָא, דִּהָא לָא חָמוּ  
 בְּהוּ הֵהוּא דִּיוִקְנָא עֲלָאָה כְּדִקְחוּ.

And the time when people transgress the mitzvot of the Torah, אֶתְחַלֵּף דִּיוִקְנָא דְּלֵהוֹן - and their image is changed, בְּגִין דְּאֶתְחַלֵּף - because the supernal image was changed, עֲלָאָה וְאֶתְעֵבֵר מִנֵּיהוֹן - and left them, and then the animals of the field rule over them, דִּהָא לָא חָמוּ בְּהוּ הֵהוּא דִּיוִקְנָא - because they do not see in them the supernal image, as is fitting.

***“Because of this work, the Book of the Zohar, [the Jews] will be redeemed from exile.”*** - The Zohar haKadosh (3, 124b)

"The study of the book of the Zohar is a great help to purify and to bring sanctity to the soul and even if one does not know what he is saying and makes many mistakes while reading, it is of great importance to the Holy One Blessed Be He. And we see that in regards to the study of the Mishna there are many opinions that say that one must understand what he is studying, but when reading Tehillim (Book of Psalms) or the Zohar even if one does not understand anything at all, it is important and received and desired by The Holy One Blessed Be He..."

- Pele Yoetz, Zohar

וְעַל כֵּן הִשְׁתָּא כִּיּוֹן דְּעֵלְמָא אֶתְחַדַּשׁ בְּמִלְקָדְמִין, בְּרִיד לֹון  
 בְּרַכְתָּא דָּא וְשִׁלִּיט לֹון עַל כָּלָא, בְּמָה דָּאֶת אֲמַר וְכָל דְּגִי  
 הָיִם בְּיָדְכֶם נִתְּנוּ. וְאַפִּילוּ נִוְיִי יִמָּא. רַבִּי חֵיָּא אֲמַר בְּיָדְכֶם נִתְּנוּ.  
 מִקְדַּמַּת דִּנָּא. דְּכַד בָּרָא קֳדָשָׁא בְּרִיד הוּא עֵלְמָא מְסַר כָּלָא בְּיַדְהוֹן  
 דְּכַתִּיב וְרָדוּ בְּדִגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וְגו'.

And therefore since the world was renewed as at first, and humanity is starting all over again with Noach, בְּרִיד לֹון בְּרַכְתָּא דָּא - He gave them this blessing, וְשִׁלִּיט לֹון עַל כָּלָא, - and He gave them rulership over all, וְכָל דְּגִי הָיִם בְּיָדְכֶם נִתְּנוּ. : (B'reishit 9:2) - *As it says "...and all the fish of the sea were given into your hands."* Rebbe Chiya said: רַבִּי חֵיָּא אֲמַר. - And even the fish of the sea. וְאַפִּילוּ נִוְיִי יִמָּא. - *"Given into your hands"* - *"Given into your hands"* - implies from before that time when Noach came out of the ark. בְּרִיד לֹון בְּרַכְתָּא דָּא - Because when the Holy One Blessed Be He created the world בְּיַדְהוֹן הוּא עֵלְמָא - he gave everything into their hands, into humanity's jurisdiction, דְּכַתִּיב - *as it is written (B'reishit 1:28): "...and you shall rule over the fish of the sea and over the birds of the heavens..."* In conclusion, through Noach, humanity received a fresh start, to hopefully live in Hashem's world in the right way, as originally intended.

"The constant study of the Sefer HaZohar is a segulah to bring the person to a state of connection with the Ain Sof."

- Sherit Israel, Shaar HaHitkashrut, Shaar Alef



**תָּא חַוִּי, כָּל אֲנוֹן עֲמִיקוֹן סְתִימִין דְּנִפְקִי מִגּוֹ מַחְשָׁבָה וְקֵלָא נְטִיל לֹן לֹא אֲתִגְלִיין עַד דְּמִלָּה מְגַלָּה לֹן. מָאן מִלָּה הֵיִינוּ דְבוּר.**

**וְהֵאִי דְבוּר אֶקְרִי שַׁבָּת. וּבְגִין דְּשַׁבָּת אֶקְרִי דְבוּר, דְבוּר דְּחֹל אָסוּר בְּשַׁבָּת. בְּגִין דְּדְבוּר דָּא בְּעִיָּא לְשַׁלְטָאָה וְלֹא אֲחֵרָא.**

**all - כָּל אֲנוֹן עֲמִיקוֹן סְתִימִין דְּנִפְקִי מִגּוֹ מַחְשָׁבָה, תָּא חַוִּי - Come and see,** of those deep hidden lights that come out of thought, which means Chochma, **לֹא וְקֵלָא נְטִיל לֹן - and are taken by a voice** means Chochma, **אֲתִגְלִיין עַד דְּמִלָּה מְגַלָּה לֹן - are not revealed until the word reveals them.** **That is speech. - הֵיִינוּ דְבוּר. What is 'word'? - מָאן מִלָּה.**

**And this speech is called Shabbat.** The supernal lights of Chochma are only revealed through Shabbat. The Arizal says that Shabbat is the mochin d'abba, the consciousness of Chochma. **And because Shabbat is called 'speech',** we know that speech is Malchut, but it is a revelation of Chochma coming down into Malchut, this world. On Shabbat the world becomes holy. Thus, **דְבוּר דְּחֹל אָסוּר - weekday speech is forbidden on Shabbat** and we only speak dibur Malchut, words of Torah from Chochma. **בְּגִין דְּדְבוּר וְלֹא אֲחֵרָא - Because this speech needs to reign** **- דָּא בְּעִיָּא לְשַׁלְטָאָה - and nothing else.** Only holy words, only the light of Chochma.

וְהָאֵי דְבוּר דְּאִיהוּ אֲתֵי מִסְטָרָא דְחֻשְׁךָ מְגַלָּה עֲמוּקוֹת מְגִיחָה.  
וּמִשְׁמַע מְגִי חֻשְׁךָ. הֵהוּא דְאֲתֵי מִסְטָרָא דְחֻשְׁךָ דְכֻתִּיב מְגִי דִיִּקְא.

And that speech that comes from the side of darkness - reveals depths from within it. And it is implied "from amidst darkness." This means that it comes from the side of darkness, as it is written: *"from amidst"* specifically. The hidden aspect of the 'lantern of darkness', the internal light of Chochma, is extremely high above, containing concealed mysteries and depths of the mind that become revealed through Shabbat, which is why a person can merit the secrets of the Torah on Shabbat. But the vessel for this light is speech, and speech has to be used to say words of Torah in order to draw down this light. Weekday speech disrupts this drawing down of light, G-d forbid.

"And the main point is that when your soul will cling to the books that deal with Yirat Hashem, that you thereby will realize at every moment the great debt you owe to the Creator of all worlds, and in particular through the Sefer HaZohar, which is the most important of all. And it will cause your heart to flare up in flames of fire. The Sefer ha Zohar is the key."

- Sefer Sur me Ra V'Asei Tov



**בְּיוֹמָא** דְּשַׁבְּתָא, בְּסְעוּדַתָּא תְּנִינָא, כְּתִיב (ישעיה נח) אֲזִי תִתְעַנֵּג  
עַל יי'. עַל יי' וְדָאִי. דְּהֵיא שְׁעָתָא אֲתִנְגְּלִיא עֲתִיקָא  
קַדִּישָׁא, וְכִלְהוּ עֲלָמִין בְּחִדּוּתָא, וְשְׁלִימוּ וְחִדּוּתָא דְּעֲתִיקָא  
עֲבִדִּינָן, וְסְעוּדַתָּא דִּילֵיהּ הוּא וְדָאִי.

This excerpt from the Zohar in Parashat Yitro is the Shabbat (the 7th day) reading for every week of the Zohar Chok cycle.

**On the day of Shabbat, about the Second Meal, (ישעיה נח) - it is written (Yeshaya 58:14):** אֲזִי תִתְעַנֵּג - **"Then you shall delight upon Hashem..."** - עַל יי' וְדָאִי. **"...Upon Hashem..."**, certainly. "Hashem" is referring to the four-letter essential name of Hashem: Yud and Heh and Vav and Heh, which corresponds to the sefira of Tiferet, which is Zer Anpin of Atzilut. "Upon" is referring to Keter. דְּהֵיא שְׁעָתָא אֲתִנְגְּלִיא - **At this time, *Atika Kadisha* is revealed,** וְכִלְהוּ - **and all of the worlds are in bliss,** וְשְׁלִימוּ וְחִדּוּתָא - **and they make the completion and bliss of *Atika*,** which means the lights of Keter spread out and are elevated to that dimension and state of love, goodness, and happiness, and all judgements are sweetened, וְסְעוּדַתָּא דִּילֵיהּ הוּא - **and certainly this is His meal.** At the time of the second meal, the King gives out all of his treasures and everyone puts on royal garments and are able to act in the highest, most regal way because the light of Atika is spreading out and raising everything, i.e. all of the partzufim, up to its level.



**בְּסֵעֻדָּתָא תְּלִיתָא דְּשַׁבְּתָא, כְּתִיב וְהֶאֱכַלְתִּיךָ נַחֲלַת יַעֲקֹב**  
**אָבִיךָ. דָּא הִיא סֵעֻדָּתָא דְּזַעִיר אַפִּין, דְּהוּי**  
**בְּשְׁלִימוּתָא. וְכָלְהוּ שִׁיתָא יוֹמִין, מִהֶהוּא שְׁלִימוֹ מִתְּבַרְכָּן. וּבְעֵי**  
**בְּרַ נָשׁ לְמַחְדֵּי בְּסֵעֻדָּתֵיהּ, וְלֹאֲשֻׁלְמָא אֵלִין סֵעֻדָּתֵי, דְּאֵינוֹן**  
**סֵעֻדָּתֵי מְהִימְנוּתָא שְׁלִימָתָא, דְּזִרְעָא קְדִישָׁא דְּיִשְׂרָאֵל, דִּי**  
**מְהִימְנוּתָא עֲלָאָה, דְּהָא דִּילְהוֹן הִיא, וְלֹא דְעַמּוּן עוֹבְדֵי עֲבוּדָת**  
**כּוֹכְבִּים וּמִזְלוֹת. וּבְגִינִי כֵךְ אָמַר, (שמות לא) בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל.**

About the 'Third Meal of Shabbat, it is written (Yeshaya 58:14): **וְהֶאֱכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ**. - *"...And I shall feed you the inheritance of Yaakov your father..."* - This is the meal of *Zeir Anpin*, which is complete. - **וְכָלְהוּ שִׁיתָא יוֹמִין**, - And all six days, the six sefirot of Zeir Anpin, **מִהֶהוּא שְׁלִימוֹ מִתְּבַרְכָּן**, - are blessed from that completion. **וּבְעֵי בְּרַ נָשׁ לְמַחְדֵּי בְּסֵעֻדָּתֵיהּ**, - And a person must rejoice in his meals, **וְלֹאֲשֻׁלְמָא אֵלִין סֵעֻדָּתֵי**, - and to complete these meals, **דְּאֵינוֹן סֵעֻדָּתֵי מְהִימְנוּתָא שְׁלִימָתָא, דְּזִרְעָא קְדִישָׁא**, - that they are the meals of complete *emunah*, **דִּי מְהִימְנוּתָא עֲלָאָה, דְּהָא דִּילְהוֹן**, - of the holy seed of Yisrael. **דִּי מְהִימְנוּתָא עֲלָאָה, דְּהָא דִּילְהוֹן**, - This highest *emunah*, their connection to Malchut, to the Shechina, is theirs, **וְלֹא דְעַמּוּן עוֹבְדֵי עֲבוּדָת כּוֹכְבִּים וּמִזְלוֹת**, - and not to the nations who worship stars and constellations, the idolaters. **וּבְגִינִי כֵךְ אָמַר, (שמות לא) בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל**. - *"Between Me and the Children of Yisrael..."*

"Studying the secrets of the Torah is a great help for the understanding of the revealed part of the Torah."

- Rabbi Avraham of Slonim, Sefer Torat Avot

תָּא חַוִּי, בְּסֻדְתֵּי אֱלִין, אֲשֶׁתְּמוֹדֵעוֹן יִשְׂרָאֵל, דְּאִינוֹן בְּנֵי  
מַלְכָּא. דְּאִינוֹן מֵהִיכְלָא דְּמַלְכָּא, דְּאִינוֹן בְּנֵי מֵהִימְנוּתָא,  
וּמֵאֵן דְּפָגִים חַד סְעוּדָתָא מִנֵּיהּ, אַחֲוֵי פְּגִימוּתָא לְעִילָא,  
וְאַחֲוֵי גְרָמִיָּה דְּלָאוּ מִבְּנֵי מַלְכָּא עֲלָאָה הוּא, דְּלָאוּ מִבְּנֵי  
הִיכְלָא דְּמַלְכָּא הוּא דְּלָאוּ מִזְרְעָא קֳדִישָׁא דְּיִשְׂרָאֵל הוּא.  
וַיַּהֲבִין עָלֶיהָ חוּמְרָא דְּתַלְתָּ מְלִין, דִּינָא דְּגִיְהִנָּם וְגו'.

At - בְּסֻדְתֵּי אֱלִין, אֲשֶׁתְּמוֹדֵעוֹן יִשְׂרָאֵל, תָּא חַוִּי - Come see a revelation. that they  
- דְּאִינוֹן בְּנֵי מַלְכָּא. are the children of the King. That they  
- דְּאִינוֹן מֵהִיכְלָא דְּמַלְכָּא, are from the palace of the King, that they have a vessel to  
receive connection to Ain Sof, to actualize what is intrinsically  
inside of them, that they can engage the world and be connected  
to the Shechina. that they are the children  
of *emunah*, to spread out the light of Malchut in the universe,  
- וּמֵאֵן דְּפָגִים חַד סְעוּדָתָא מִנֵּיהּ, and one who has a defect in one  
of the meals, which is his root connection that can spread out  
into the world, - אַחֲוֵי פְּגִימוּתָא לְעִילָא, he shows defect above, and he shows that he is not  
- גְרָמִיָּה דְּלָאוּ מִבְּנֵי מַלְכָּא עֲלָאָה הוּא, from the children of the supernal King, that he is not from the children of the palace of the  
King because he does not actualize the meal and thus does not  
allow the root connection to manifest, even though he has it  
inside of himself all of the time. He therefore appears as if he  
does not have the connection, which is a big blemish for him,  
- דְּלָאוּ מִזְרְעָא קֳדִישָׁא דְּיִשְׂרָאֵל הוּא, that he is not from the Holy seed  
of Yisrael. And they put upon him  
- וַיַּהֲבִין עָלֶיהָ חוּמְרָא דְּתַלְתָּ מְלִין, the seriousness of three issues: The Judgment  
of Gehinom, etc. The other two are the War of Gog and Magog  
and the Birthpangs of Mashiach.

**וְתָא חַוִּי, בְּכָלֵהוּ שְׂאָר זְמַנִּין וְחַגִּין, בְּעֵי בַר נָשׁ לְחַדִּי, וּלְמַחְדִּי  
לְמַסְכְּנִי. וְאִי הוּא חַדִּי בְּלַחֲדוּי, וְלֹא יְהִיב לְמַסְכְּנִי,  
עוֹנֵשִׁיהַ סָגִי, דְּהָא בְּלַחֲדוּי חַדִּי, וְלֹא יְהִיב חַדִּי לְאַחֲרָא. עָלֶיהָ  
בְּתִיב, (מלאכי ב) וְזִרְתִּי פֶרֶשׁ עַל פְּנִיכֶם פֶּרֶשׁ חַגִּיכֶם.**

And come see, in all of the rest of the Holy Days and Festivals, - **וְתָא חַוִּי, בְּכָלֵהוּ שְׂאָר זְמַנִּין וְחַגִּין,** - it is necessary for a person to rejoice, **בְּעֵי בַר נָשׁ לְחַדִּי,** - and to bring joy to the poor who are your guests. **וּלְמַחְדִּי לְמַסְכְּנִי,** - And if he rejoices alone, **וְאִי הוּא חַדִּי בְּלַחֲדוּי,** - and does not give to the poor, **וְלֹא יְהִיב לְמַסְכְּנִי,** his punishment is great because he rejoices alone, **דְּהָא בְּלַחֲדוּי חַדִּי,** - and does not give joy to another. **וְלֹא יְהִיב חַדִּי לְאַחֲרָא.** - About him it is written (Malachi 2:3): **עָלֶיהָ בְּתִיב, (מלאכי ב) - "...and I will spread excrement on your faces, the excrement of your Festivals..."**

"What was decreed in the heavens regarding the prohibition of studying this wisdom in public applied only for a determined period, until the completion of the year 5250, and from then on we are in what is called 'the period of the last generations' and the decree was eliminated and permission was given to study the Sefer HaZohar. And from the year 5300 it is a mitzvah min ha muvchar that the multitudes, great and small, should occupy themselves with the Sefer HaZohar, as it is brought in the Raya Mehemna. And given that through this merit and through none other will the Melech HaMashiach come, we should not delay. And he whom Hashem graced with the merit to study this wisdom will have a taste of the World to Come in this world."

- Ohr haChama, Hakdama

וְאִי אִיהוּ בְּשַׁבָּת חֲדִי, אֶף עַל גַּב דְּלֹא יְהִיב לְאַחֲרָא, לֹא יִהְיֶין  
עָלֶיהָ עוֹנָשָׁא, בְּשָׂאָר זְמַנִּין וְחֻגִין, דְּכִתִּיב פֶּרֶשׁ חֲגִיכֶם. פֶּרֶשׁ  
חֲגִיכֶם קֹאמֶר, וְלֹא פֶּרֶשׁ שַׁבָּתְכֶם. וְכִתִּיב (ישעיה א) חֲדָשֵׁיכֶם  
וּמוֹעֲדֵיכֶם שְׁנֵאָה נַפְשִׁי. וְאֵלּוּ שַׁבַּת לֹא קֹאמֶר.

אֶף עַל גַּב דְּלֹא - And if on Shabbat he rejoices, וְאִי אִיהוּ בְּשַׁבָּת חֲדִי,  
לֹא יִהְיֶין - even though he does not give to another, יְהִיב לְאַחֲרָא,  
בְּשָׂאָר זְמַנִּין וְחֻגִין, - they will not give him punishment, עָלֶיהָ עוֹנָשָׁא,  
- like on the the rest of the Holy Days and Festivals, דְּכִתִּיב  
פֶּרֶשׁ חֲגִיכֶם - as it is written, "...excrement of your  
Festivals..." - פֶּרֶשׁ חֲגִיכֶם קֹאמֶר, וְלֹא פֶּרֶשׁ שַׁבָּתְכֶם. It says,  
"...excrement of your Festivals...", and not "...excrement  
of your Shabbats...". Through the verse specifying Festivals, it  
is excluding Shabbat.

חֲדָשֵׁיכֶם וּמוֹעֲדֵיכֶם שְׁנֵאָה: (Yeshaya 1:14) - וְכִתִּיב (ישעיה א) - And it is written  
נַפְשִׁי - "My soul despises your Rosh Chodesh celebrations,  
and your Festivals..." - וְאֵלּוּ שַׁבַּת לֹא קֹאמֶר. - And it does not  
mention Shabbat. Since Shabbat is a light of Chochma, a special  
time when everything is one, there is no level of judgement that  
needs to be sweetened or given to another. But Yom Tov  
(Festivals), is a light of Bina which is the root of separation. From  
Bina comes the world of Briah, which is after the world of Atzilut  
(the World of Unity, which comes from Chochma). At Yom Tov,  
giving to the poor is what sweetens the power of separation and  
reveals oneness.

"The study of the Sefer HaZohar causes a person to love the  
Creator, Blessed Be He."

- The Ramaz on Sefer HaKavanot

וּבְגִינִי כַּד כְּתִיב, בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל. וּמִשּׁוּם דְּכָל  
 מְהִימְנוּתָא אֲשֶׁתִּכַּח בְּשַׁבָּתָא, יִהְיֶין לִיהּ לְבַר נָשׁ  
 נִשְׁמָתָא אַחְרָא, נִשְׁמָתָא עֲלָאָה, נִשְׁמָתָא דְכָל שְׁלִימוּ בָהּ,  
 כְּדוּגְמָא דְעֲלָמָא דְאַתִּי. וּבְגִינִי כַּד אֶקְרִי שַׁבָּת. מְהוּ שַׁבָּת. שְׁמָא  
 דְקוּדְשָׁא בְרִיד הוּא. שְׁמָא דְאִיהוּ שְׁלִים מְכַל סְטֻרוֹי.

---

And because of this, it is written: *"Between me and the Children of Yisrael..."* Shabbat is all oneness and unity, like one complete picture. Therefore not giving to another, even though it is great to give to guests on Shabbat, it is still not a defect. But on Yom Tov, there is no complete picture, just a collection of puzzle pieces which are separate and need to be put together to make the one picture. Thus, it is necessary for one to give to another, in order for the pieces to fit together so that the picture can be completed. From amidst the diversity shines out the unity. וּמִשּׁוּם דְּכָל מְהִימְנוּתָא - And because all of *emunah*, the revelation of the Shechina, is found on Shabbat, Malchut, נִשְׁמָתָא אַחְרָא, - they give to a person another *neshama* (soul), נִשְׁמָתָא עֲלָאָה, נִשְׁמָתָא דְכָל שְׁלִימוּ בָהּ, - a supernal *neshama*, a *neshama* that has all completion in it, כְּדוּגְמָא דְעֲלָמָא דְאַתִּי, - in the same way of the World to Come, drawing from Bina, a very high level, an awesome connection. A person gets an extra boost on Shabbat. - Because of this, it is called Shabbat. שְׁמָא דְקוּדְשָׁא בְרִיד הוּא. - What does 'Shabbat' mean? It is the name of the Holy One Blessed Be He. - The name which is complete from all sides. It includes everything, all of the partzufim and all of the sefirot.

אָמַר רַבִּי יוֹסִי, וְדָאֵי בְּךָ הוּא. וְוִי לִיָּה לְבַר נָשׁ, דְּלֹא אֲשָׁלִים  
 חֲדוּתָא דְּמַלְכָּא קִדִּישָׁא. וּמֵאֵן חֲדוּתָא דִּילִיָּה. אֲלֵין  
 תְּלַת סְעוּדָתֵי מְהִימְנוּתָא. סְעוּדָתֵי דְאַבְרָהָם יִצְחָק וְיַעֲקֹב כְּלִילָן  
 בְּהוּ. וְכָלְהוּ חֲדוּ עַל חֲדוּ מְהִימְנוּתָא שְׁלִימוּתָא, מְכַל סְטֻרֵי.

Rebbi Yosi said: Certainly it is the way it is. - וְוִי לִיָּה לְבַר נָשׁ, דְּלֹא אֲשָׁלִים חֲדוּתָא דְּמַלְכָּא קִדִּישָׁא. Woe to the person who does not complete the bliss of the Holy King. He does not allow the Ain Sof, expressing through Atik, the partzuf of joy and bliss and pleasantness, to express through the sefirot. He does not actualize that connection, that flow. וּמֵאֵן - אֲלֵין תְּלַת סְעוּדָתֵי מְהִימְנוּתָא. And what is His bliss? - חֲדוּתָא דִּילִיָּה. These three Shabbat meals of emunah coming into Malchut. The meals of Avraham, Yitzchak, and Yaakov, Chesed, Gevura, and Tiferet of Atzilut, are included in it. - וְכָלְהוּ חֲדוּ עַל חֲדוּ מְהִימְנוּתָא שְׁלִימוּתָא, מְכַל סְטֻרֵי. And it is all bliss upon bliss, surrounding lights upon surrounding lights, all of the sefirot and partzufim, from complete *emunah*, into Malchut, from all aspects of the partzufim and sefirot, up to the Ain Sof.

"How great is the obligation of a Talmid Chacham to study the Kabbalah and how great is their punishment if they do not study the Kabbalah and cause the exile to be lengthened, for they delay the redemption, Hashem save us, for he will do in one hour of Kabbalah study what he won't achieve in 30 days with the study of the pshat."

- Kisei HaMelech Tikkun 30

**תָּאנָא**, בְּהַדִּין יוֹמָא מְתַעֲטָרן אֲבָהֵן, וְכָל בְּנֵין יְנָקִין, מַה דְּלָאוּ  
הָכִי בְּכָל שְׁאָר חֲגִין וּזְמָנִין. בְּהַדִּין יוֹמָא, חֵיִיבֵיא  
דְּגֵיהֶנָּם גֵּיחִין. בְּהַדִּין יוֹמָא, כָּל דִּינִין אֲתַכְפִּיין, וְלֹא מְתַעֲרִין  
בְּעָלְמָא. בְּהַדִּין יוֹמָא אורֵייתָא מְתַעֲטָרָא בְּעֵטְרִין שְׁלִימִין. בְּהַדִּין  
יוֹמָא, חֲדוּתָא וְתַפְנוּקָא אֲשַׁתְמַע, בְּמֵאתָן וְחֲמִשִּׁין עָלְמִין.

**תָּאנָא**, בְּהַדִּין יוֹמָא מְתַעֲטָרן אֲבָהֵן, - It is taught that on this day, the Fathers are crowned, Chesed, Gevura, and Tiferet, with the surrounding lights of Chochma, Bina, and Daat, **וְכָל בְּנֵין יְנָקִין**, - and the children, Netzach and Hod, are nourished, **מַה דְּלָאוּ הָכִי בְּכָל**, which is not the case in all other Festivals and Holy Days. **בְּהַדִּין יוֹמָא**, חֵיִיבֵיא דְּגֵיהֶנָּם גֵּיחִין, - On that day, Shabbat, the wicked in Gehinom rest. **כָּל דִּינִין אֲתַכְפִּיין**, וְלֹא מְתַעֲרִין, - On that day, all judgements are subjugated, and none are awakened in the world. **בְּהַדִּין יוֹמָא אורֵייתָא מְתַעֲטָרָא**, - On that day, the Torah is crowned with complete crowns. **בְּהַדִּין יוֹמָא**, חֲדוּתָא וְתַפְנוּקָא אֲשַׁתְמַע, בְּמֵאתָן וְחֲמִשִּׁין עָלְמִין, - On that day, bliss and pleasantness is heard in two hundred and fifty worlds. This means to hear the song of the World To Come. Through that, the bliss and the pleasantness from the surrounding lights and inner lights expresses. And this all comes about through eating the three meals on Shabbat, which are like three wires that must be connected in order for this goodness to flow into all of the partzufim of the sefirot and then to the person and to the whole universe. Blessed be Hashem forever and ever.

"And the merit of Rabbi Shimon Bar Yochai will protect him for the World to Come."

- Sefer Avraham BeMachaze, Drush 16

## תרגום לשון הקודש

יום א

אֵלֶּה תּוֹלְדֹת נֹחַ. רַבִּי חַיִּיא פָּתַח, (ישעיה ס) וְעִמָּךְ כָּל־מִצְרַיִם לְעוֹלָם יִירָשׁוּ אֶרֶץ נֶצֶר מִטְעֵי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר. אֲשֶׁרֵיהֶם יִשְׂרָאֵל שְׁעוֹסְקִים בַּתּוֹרָה וְיִוִּדְעִים דְּרָכֵי הַתּוֹרָה שְׂבַגְלָלָהּ יִזְכּוּ לְעוֹלָם הַבָּא.

בֹּא רֵאֵה, לְכָל יִשְׂרָאֵל יֵשׁ חֵלֶק לְעוֹלָם הַבָּא, מָה הַטַּעַם? מְשׁוּם שְׁשׁוּמְרֵי הַבְּרִית שֶׁהָעוֹלָם עוֹמֵד עָלֶיהָ, כְּמוֹ שֶׁנֶּאֱמַר (ירמיה לג) אִם לֹא בְרִיתִי יוֹמָם וּלְיָלָה חֲקוֹת שָׁמַיִם וָאָרֶץ לֹא שָׁמַתִּי. וְעַל זֶה, יִשְׂרָאֵל שְׁשׁוּמְרֵי הַבְּרִית וְקִבְּלוּ אוֹתָהּ, יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא.

וְלֹא עוֹד, אֲלֹא מְשׁוּם כִּי נִקְרְאוּ צַדִּיקִים. מִכָּאן לְמִדְּנוּ, כָּל מִי שְׁשׁוּמֵר הַבְּרִית הַזֹּאת שֶׁהָעוֹלָם עוֹמֵד עָלֶיהָ, נִקְרָא צַדִּיק. מִנֵּין לָנוּ? מִיּוֹסֵף. מְשׁוּם שֶׁשָּׁמַר אֶת בְּרִית הָעוֹלָם זָכָה שֶׁנִּקְרָא צַדִּיק. וְעַל כֵּן וְעִמָּךְ כָּל־מִצְרַיִם לְעוֹלָם יִירָשׁוּ אֶרֶץ.

רַבִּי אֶלְעָזָר פָּתַח, (תהלים מו) לָכֵן חֲזוּ מַפְעָלוֹת ה' אֲשֶׁר שָׁם שִׁמּוֹת בָּאָרֶץ. הַפְּסוּק הַזֶּה הָרִי נִתְבָּאֵר, וּבִאֲרוּהוּ. אֲבָל לָכֵן חֲזוּ, מָה זֶה חֲזוֹ? כְּמוֹ שֶׁנֶּאֱמַר (ישעיה כא) חֲזוֹת קִשָּׁה הִגֵּד לִי. בְּמַעֲשָׂיו שֶׁהִקְדוֹשׁ בְּרוּךְ הוּא עוֹשֶׂה מַתְגַּלָּה נְבוֹאָה עֲלִיוֹנָה לְבְנֵי אָדָם. אֲשֶׁר שָׁם שִׁמּוֹת - שִׁמּוֹת וְדָאִי, שֶׁהָרִי הַשֵּׁם גּוֹרֵם לְכָל.



**כְּתוּב וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לֵאמֹר זֶה וְגו', לָמָּה כָּאן לֵאמֹר?**  
**וְלָמָּה זֶה? אֵלָּא לֵאמֹר זֶה הָאִשָּׁה. זֶה זֶה צַדִּיק. וְכֵן נֹחַ (לֵאמֹר,**  
**נֹחַ) זֶה צַדִּיק. לֵאמֹר זֶה נִקְבָּה, מְשׁוּם שֶׁלֹּא נִפְרָדִים זֶה מִזֶּה.**  
**אָמַר רַבִּי יִצְחָק, לֵאמֹר זֶה אֶרֶץ הַקְדוּשָׁה] [וְזֶה אֲמַת]. כְּתוּב כָּאן**  
**זֶה יִנְחֲמֵנוּ, וְכְתוּב שֵׁם (יִשְׁעִיָּה כה) זֶה ה' קוֹיֵנוּ לוֹ. אֲשֶׁרֵיהֶם**  
**הַצַּדִּיקִים שְׂרָשׁוּמִים בְּרִשְׁם שֶׁל חוֹתֶמֶת הַמֶּלֶךְ לְהִיּוֹת בְּשֵׁמוֹ**  
**רְשׁוּמִים, וְהוּא שֵׁם שְׁמוֹת בְּאֶרֶץ כְּרִאִי.**

**כְּתוּב וַיִּקְרָא אֶת שְׁמוֹ נֹחַ, וְכְתוּב וַיִּקְרָא שְׁמוֹ יַעֲקֹב. לָמָּה לֹא**  
**כְּתוּב אֵת? אֵלָּא שֵׁם דְּרָגָה אַחֲרֵת [ד"א אַחֲת] וְכָאן דְּרָגָה אַחֲרֵת,**  
**[נ"א אֵת, כְּמוֹ שֶׁנֶּאֱמַר וְאַרְאֶה אֶת ה'] כְּכְתוּב (שם ו) וְאַרְאֶה אֶת ה'.**  
**וְאַרְאֶה ה' לֹא כְּתוּב אֵלָּא אֵת ה', גַּם כֹּךְ בְּנֹחַ וַיִּקְרָא אֶת שְׁמוֹ**  
**נֹחַ. וַיִּקְרָא שְׁמוֹ יַעֲקֹב - דְּרָגָה שְׁלֹו הַקְדוּשָׁה בְּרוּךְ הוּא מִמֶּשׁ**  
**קִרְאָה לוֹ יַעֲקֹב. אֲבָל כָּאן אֵת - לְהַכְלִיל אֶת הַשְׂכִּינָה [נ"א**  
**שְׁהִיא דְּרָגָה אַחֲרֵת לְמַטָּה].**

יום ב

**וַיֵּרָא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה. לָמָּה נִשְׁחָתָה? מְשׁוּם**  
**כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דְּרָכּוֹ, כְּמוֹ שֶׁנֶּאֱמַר. רַבִּי חֵיִיא פִּתַּח**  
**פְּסוּק וְאָמַר, (יִזְנָה ג) וַיֵּרָא אֱלֹהִים אֶת מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדְּרָכָם**  
**הָרָעָה.**

**בֹּא רֵאֶה, בְּשַׁעַה שֶׁבִּנִּי אָדָם זֹכִים וְשׁוֹמְרִים אֶת מִצְוֹת**  
**הַתּוֹרָה, אִזּוֹ הָאָרֶץ מִתְחַזֶּקֶת וְנִמְצָאָה בָּהּ כָּל הַשְׂמִיחָה. מָה**  
**הַטַּעַם? מְשׁוּם שֶׁהַשְׂכִּינָה שׁוֹרָה עַל הָאָרֶץ. וְאִזּוֹ הַכֹּל, עֲלִיּוֹנִים**  
**וְתַחְתּוֹנִים, בְּחֻדּוֹה. וְכִשְׁבִּנִּי אָדָם מִשְׁחִיתִים דְּרָכֵיהֶם וְלֹא**

שומרים את מצוות התורה וחוטאים לפני רבונם, אז כביכול דוחים את השכינה מהעולם, ונשארת הארץ משחתת, שהרי השכינה נדחתה ולא שורה עליה, ואז היא נשחתת. מה הטעם נשחתת? משום ששורה רוח אחרת עליה שמחבלת את העולם. ועל זה אומרים, שישראל נותנים עז לאלהים שמעמידים את העולם. אלהים זו שכינה.

ואם חס ושלום אם ישראל ימצאו רשעים, מה כתוב? (תהלים ו) רומה על השמים אלהים וגו', משום שרשת הכינו לפעמי. כפף נפשי, בסבת חמס ושנאת חנם. כרו לפני שוחה וגו', כמו שבדור המבול, שמשום החמס שהיה ביניהם, היתה ביניהם שנאה ואיבה.

יכול אף בארץ ישראל כן? והרי שנינו שארץ ישראל לא שורה עליה רוח אחרת ולא ממנה אחר חוץ מהקדוש ברוך הוא בלבדו. בא ראה שארץ ישראל כך היא שלא שורה עליה ממנה ולא שליח אחר פרט לקדוש-ברוך-הוא לבדו, אבל שעה אחת שורה עליה להשחית את בני האדם. מנין לנו? מדוד, שכתוב (דברי הימים א כא) וירא דוד את מלאך ה' וחרבו שלופה בידו נטויה על ירושלים, ואז נשחתה הארץ.

אמר רבי אלעזר, אפלו באותה שעה הקדוש ברוך הוא היה. כתוב כאן מלאך ה', וכתוב שם (בראשית מח) המלאך הגאל אתי.

יום ג

רַבִּי יִצְחָק הָיָה מְצוֹי לִפְנֵי רַבִּי שְׁמַעוֹן. אָמַר לוֹ פֶּסוּק זֶה [שְׁאֲמָרוּ] שְׁכָתוּב וּתְשַׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹהִים. אִם בְּנֵי אָדָם חָטְאוּ - הָאָרֶץ בְּמָה חָטְאָה? אָמַר לוֹ, מִשּׁוּם שְׁכָתוּב כִּי הִשְׁחִית כָּל בֶּשָׂר אֶת דֶּרֶכּוֹ, כִּמּוֹ שְׁנֹאֲמַר. כִּמּוֹ זֶה, (ויקרא יח) וּתְטַמֵּא הָאָרֶץ וְאֶפְקֹד עֲוֹנָהּ עָלֶיהָ. אֲלֵא בְנֵי אָדָם חָטְאוּ. וְאִם תֹּאמַר, הָאָרֶץ בְּמָה? אֲלֵא עֲקַר הָאָרֶץ הֵם בְּנֵי הָאָדָם, וְהֵם מִשְׁחִיתִים אֶת הָאָרֶץ וְהִיא נִשְׁחָתֶת, וְהַכְּתוּב מוֹכִיחַ, שְׁכָתוּב וַיִּרְא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה כִּי הִשְׁחִית כָּל בֶּשָׂר אֶת דֶּרֶכּוֹ עַל הָאָרֶץ.

בֹּא רֵא, כָּל חָטְאֵי הָאָדָם כָּלָם, הִשְׁחָתָתָם תְּלוּיָה בְּתִשׁוּבָה. וְהַחֲטָא שֶׁל שׁוֹפֵף זֶרַע עַל הָאָרֶץ וּמִשְׁחִית דֶּרֶכּוֹ וּמוֹצִיא זֶרַע עַל הָאָרֶץ - מִשְׁחִית אוֹתוֹ וּמִשְׁחִית אֶת הָאָרֶץ, וְעָלִיו כְּתוּב (ירמיה ב) נִכְתָּם עֲוֹנָךְ לִפְנֵי, וְכְתוּב בּוֹ (תהלים ה) כִּי לֹא אֵל חֲפִץ רָשָׁע אַתָּה לֹא יִגְרֹךְ רַע. פָּרַט לְתִשׁוּבָה גְּדוּלָּה. וְכְתוּב (בראשית לח) וַיְהִי עֵר בְּכוֹר יְהוֹדָה רַע בְּעֵינֵי ה' וַיִּמִּיתֵהוּ ה', וַהֲרִי נִתְבָּאֵר.

אָמַר לוֹ, לָמָּה דָן הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת הָעוֹלָם בְּמִים וְלֹא בָאֵשׁ וְלֹא בְּדָבָר אֲחֵר? אָמַר לוֹ, סוּד הוּא, שֶׁהָרִי הֵם הִשְׁחִיתוּ דֶּרֶכָם בְּשִׁבִּיל שְׁמַיִם עֲלִיוֹנִים וּמִים תַּחְתּוֹנִים לֹא הִתְחַבְּרוּ זָכָר וּנְקֵבָה כָּרְאוּ. [ומי הם המים העליונים? בינה. ומים תחתונים - מלכות. ה"א עליונה ה"א תחתונה. וכאשר הם משחיתים, נסתלק י"ו, שהוא זכר, ונשאר ה"א בה"א ומים במים]. מָה הֵם הִשְׁחִיתוּ דֶּרֶכָם, כִּמּוֹ זֶה מִים זָכְרִיִּים

וּנְקַבִּיִּים. וְעַל זֶה נִדְּוֹנוּ בְּמִים, בְּמָה שֶׁהֵם חָטְאוּ. וְהַמִּים הָיוּ רוּתְחִים וּפּוֹשְׁטִים מֵהֶם אֶת הָעוֹר, כְּמוֹ שֶׁהִשְׁחִיתוּ דְּרָכָם בְּמִים רוּתְחִים. דִּין כְּנֶגֶד דִּין. זֶהוּ שִׁכְתוּב גְּבָקְעוּ כָּל מַעֲיֵנוֹת תְּהוֹם רַבָּה. הָרִי מִים תַּחְתּוֹנִים. וְאַרְבַּת הַשָּׁמַיִם נִפְתָּחוּ - זֶה מִים עֲלִיוֹנִים. מִים עֲלִיוֹנִים וְתַחְתּוֹנִים.

אָמַר רַבִּי יְהוּדָה, אֵף עַל גֵּב שֶׁצָּדִיק הָיָה נָח, אֵינוּ כֹּדָאִי [כְּדִין] שֶׁהִקְדוּשׁ בְּרוּךְ הוּא יִגַּן עַל הָעוֹלָם בְּשִׁבִּילוֹ. בֹּא רֵאֵה, מִשֶּׁה לֹא תִּלָּה הַדָּבָר בְּזִכּוֹתוֹ, אֲלֵא בְּזִכּוֹת הָאֲבוֹת הָרָאוּשׁוֹנִים, אֲבָל לִנְח לֹא הָיָה לוֹ בְּמָה שִׁיתִּילָה בְּזִכּוֹת כְּמוֹ מִשֶּׁה. אָמַר רַבִּי יִצְחָק, וְעַם כָּל זֶה, כִּיּוֹן שֶׁאָמַר לוֹ הַקְּדוּשׁ בְּרוּךְ הוּא וְהִקְמַתִּי אֶת בְּרִיתִי אִתָּךְ, הָיָה לוֹ לְבַקֵּשׁ עֲלֵיהֶם רַחֲמִים. וְהִקְרִיב שֶׁהִקְרִיב אַחֵר כֶּף - שִׁיקְרִיב אוֹתוֹ מִקֵּדֶם לָזֶה, אוֹלִי יִשְׁכַּף הַכַּעַס מֵהָעוֹלָם.

יום ד

אָמַר רַבִּי יְהוּדָה, מָה הָיָה לוֹ לַעֲשׂוֹת, שֶׁהָרִי רִשְׁעֵי הָעוֹלָם הָיוּ מְכַעֲסִים לְפָנָיו הַקְּדוּשׁ בְּרוּךְ הוּא, וְהוּא יִקְרִיב קָרְבָּן?! אֲלֵא וְדָאִי נָח פּוֹחֵד עַל עֲצָמוֹ הָיָה בְּשִׁבִּיל שֶׁלֹּא יִפְגַּשׁ בּוֹ הַמּוֹת בְּתוֹךְ רִשְׁעֵי הָעוֹלָם, שֶׁהָיָה רוֹאֶה מַעֲשֵׂיהֶם הָרָעִים בְּכָל יוֹם וְאֵיךְ מְכַעֲסִים לְפָנָיו הַקְּדוּשׁ בְּרוּךְ הוּא כָּל יוֹם.

רַבִּי [אֶלְעָזָר פֶּתַח] יִצְחָק אָמַר, כָּל פַּעַם שֶׁמִּתְרַבִּים רִשְׁעֵי הָעוֹלָם, הַצָּדִיק שֶׁנִּמְצָא בִּינֵיהֶם נִתְפָּס בְּרָאוּשׁוֹנָה, שִׁכְתוּב (יחזקאל ט) וּמִמֶּקְדָּשֵׁי תַחֲלוּ. וְשִׁנִּינוּ, אֵל תִּקְרִי מִמֶּקְדָּשֵׁי אֲלֵא מִמֶּקְדָּשֵׁי. וְאֵיךְ הַשָּׂאִיר הַקְּדוּשׁ בְּרוּךְ הוּא אֶת נָח בֵּין כָּל אוֹתָם

הַרְשָׁעִים? אֵלָּא כִּדִּי שִׁיצְאוּ מִמֶּנּוּ תוֹלְדוֹת לְעוֹלָם, שֶׁהִיָּה צִדִּיק כְּרֹאִי.

וְעוֹד, שֶׁהוּא הִתְרָה בָּהֶם כָּל יוֹם וְיוֹם וְלֹא קִבְּלוּ מִמֶּנּוּ, וְקִיָּם בְּנִפְשׁוֹ אֶת הַפְּסוּק שִׁכְתוּב (שם א) וְאַתָּה כִּי הִזְהַרְתָּ רָשָׁע וְגו', וְכָתוּב וְאַתָּה אֶת נִפְשְׁךָ הִצַּלְתָּ. מִכָּאן שֶׁכָּל מִי שֶׁמְזַהֵיר אֶת הַרָשָׁע - אֵף עַל גַּב שֶׁלֹּא קִבֵּל מִמֶּנּוּ, הוּא מְצִיל אֶת עַצְמוֹ, וְאוֹתוֹ רָשָׁע נִתְפָּס בַּחֲטָאוֹ. וְעַד כִּמָּה יִזְהֵיר אוֹתוֹ? עַד שִׁיכָּה אוֹתוֹ, וְהָרִי פְּרִשׁוּהָ הַחֲבָרִים.

יום ה

וּמִוֶּרְאֵכֶם וְחִתְכֶּם יִהְיֶה. מִכָּאן וְלִהְלֵאָה יִהְיֶה לָכֶם דְּמִיּוֹת בְּנֵי אָדָם, שֶׁהָרִי בַּתְּחִלָּה לֹא הָיוּ דְּמִיּוֹת שֶׁל בְּנֵי אָדָם. בֹּא רֵאֵה, בַּתְּחִלָּה כָּתוּב (שם ט) בְּצֵלֶם אֱלֹהִים עָשָׂה אֶת הָאָדָם, וְכָתוּב (שם ה) בְּדַמּוֹת אֱלֹהִים עָשָׂה אוֹתוֹ. כִּיּוֹן שֶׁחֲטָאוֹ, הִשְׁתַּנְּתָה דְּמוּתָם מֵאוֹתָהּ דְּמוּת עֲלִיוֹנָה, וְהֵם הִתְהַפְּכוּ לְפָחוֹד מִלִּפְנֵי חַיּוֹת הַשָּׂדֶה.

בַּהֲתַחֲלָה כָּל בְּרִיּוֹת הָעוֹלָם זָקְפוּ עֵינֵיהֶם, וְרָאוּ דְּמוּת קְדוּשָׁה עֲלִיוֹנָה וְזָעוּ וּפָחַדוּ מִלִּפְנֵיו. כִּיּוֹן שֶׁחֲטָאוֹ, הִתְהַפְּכָה דְּמוּתָם בְּעֵינֵיהֶם לְדְמוּת אַחֲרֵת, וְהִתְהַפֵּף שִׁבְנֵי אָדָם זָעִים וּפּוֹחָדִים לִפְנֵי שָׂר הַבְּרִיּוֹת.

בֹּא רֵאֵה, כָּל אוֹתָם בְּנֵי אָדָם שֶׁלֹּא חוֹטְאִים לִפְנֵי רַבּוֹנָם וְלֹא עוֹבְרִים עַל מִצְוֹת הַתּוֹרָה, זִיו דְּמוּתָם לֹא מִשְׁתַּנָּה מִמֶּרְאֵה הַדְּמוּת הָעֲלִיוֹנָה, וְכָל בְּרִיּוֹת הָעוֹלָם זָעִים וּפּוֹחָדִים לִפְנֵיו. וּבִשְׂעָה שִׁבְנֵי אָדָם עוֹבְרִים עַל דְּבָרֵי הַתּוֹרָה, מִתְּחַלֶּפֶת

דְּמוּתָם, וְכָלָם מְזַדְעָזְעִים וּפּוֹחָדִים מִלִּפְנֵי הַבְּרִיּוֹת הָאַחֲרוֹת,  
מִשּׁוּם שֶׁהִתְחַלְּפָה הַדְּמוּת הָעֲלִיוֹנָה וְהָעֲבֵרָה מֵהֶם, וְאִז  
שׁוֹלְטִים בָּהֶם חֵיוֹת הַשָּׂדֶה, שֶׁהָרִי לֹא רוֹאִים בָּהֶם אוֹתָהּ  
דְּמוּת עֲלִיוֹנָה כָּרְאוּ.

וְעַל כֵּן עֲכָשׁוּ, כִּיּוֹן שֶׁהָעוֹלָם הִתְחַדֵּשׁ כְּמוֹ מִקְדָּם, בִּרְכָם אֶת  
הַבְּרָכָה הַזֹּאת וְהַשְּׁלִיט אוֹתָם עַל הַכֹּל, כְּמוֹ שֶׁנֶּאֱמַר וְכָל דָּגֵי  
הַיָּם בְּיַדְכֶם נִתְּנוּ. וְאַפְלוּ דָגֵי הַיָּם. רַבִּי חִיָּיא אָמַר, בְּיַדְכֶם  
נִתְּנוּ - מִקְדָּם לָכֵן. כְּשֶׁהִקְדוֹשׁ בְּרוּךְ הוּא בָּרָא אֶת הָעוֹלָם,  
מָסַר בְּיָדֵיהֶם אֶת הַכֹּל, שֶׁכְּתוּב וַרְדּוּ בַּדָּגַת הַיָּם וּבַעֲוֹף  
הַשָּׁמַיִם וְגו'.

יום ו

בֹּא רֵאֵה, כָּל אוֹתָם עֲמָקִים נִסְתָּרִים שְׁיוּצָאִים מִתּוֹךְ מַחֲשָׁבָה  
וְקוֹל לֹקַח אוֹתָם, לֹא מִתְגַּלִּים עַד שֶׁדְּבוּר מְגַלֶּה אוֹתָם. מָה  
הַדְּבָר? הֵינּוּ דְבוּר.

וְזֶה הַדְּבוּר נִקְרָא שַׁבָּת, וּבְגִלְל שֶׁשַּׁבָּת נִקְרָא דְבוּר, דְּבוּר  
שֶׁל חַל אֲסוּר בַּשַּׁבָּת. [וְכֵן הָיָה עוֹשֶׂה רַבִּי שִׁמְעוֹן, כְּשֶׁהָיָה רוֹאֶה אֶת אִמּוֹ  
שֶׁהָיְתָה מְדַבֶּרֶת, הָיָה אוֹמֵר לָהּ: אִמָּא, שְׁתַּקִּי. שַׁבָּת הַיּוֹם וְאַסּוּר.] בְּגִלְל שֶׁדְּבוּר  
זֶה צָרִיךְ לְשַׁלֵּט וְלֹא אַחֵר. וְדְבוּר זֶה שֶׁהוּא בֹא מִצַּד הַחֲשֵׁךְ,  
מְגַלֶּה עֲמָקוֹת מִתּוֹכוֹ. וּמִשְׁמַע מִנִּי חֲשֵׁךְ, אוֹתוֹ שֶׁבֹא מִצַּד  
הַחֲשֵׁךְ, שֶׁכְּתוּב מִנִּי דִּוְקָא.

יום שבת

בְּיוֹם הַשַּׁבָּת, בַּסְּעוּדָה הַשְּׁנִיָּה כָּתוּב אֲזַ תִּתְּעַנֵּג עַל ה'. עַל ה' וַדָּאִי. שְׁאוּתָהּ שַׁעַה נִגְלָה הָעֵתִיק הַקָּדוֹשׁ, וְכָל הָעוֹלָמוֹת בְּשִׂמְחָה, וְהַשְּׁלֵמוֹת וְהַחֲדוּהָ שֶׁל הָעֵתִיק אָנוּ עוֹשִׂים, וְזוֹהִי סְעוּדָתוֹ וַדָּאִי.

בַּסְּעוּדָה הַשְּׁלִישִׁית שֶׁל שַׁבָּת כָּתוּב וְהֶאֱכִלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ. זוֹהִי הַסְּעוּדָה שֶׁל זַעִיר אֲנַפִּין שֶׁהוּא בְּשִׁלְמוֹת. וְכָל יֵשֶׁת הַיָּמִים מֵאוֹתָהּ שְׁלֵמוֹת מִתְּבָרְכִים. וְצָרִיךְ אָדָם לִשְׂמַח בַּסְּעוּדָתוֹ וּלְהַשְׁלִים הַסְּעוּדוֹת הַלְלוֹ, שֶׁהֵן סְעוּדוֹת הָאֱמוּנָה הַשְּׁלֵמָה שֶׁל זֶרַע קָדוֹשׁ שֶׁל יִשְׂרָאֵל, שֶׁהָאֱמוּנָה הָעֲלִיוֹנָה הִיא שְׁלֵהֶם וְלֹא שֶׁל עַמִּים עוֹבְדֵי עֲבֹדַת כּוֹכָבִים וּמִזְלוֹת. וּמִשּׁוּם כֵּן אָמַר, (שְׁמוֹת ל"א) בִּינִי וּבִין בְּנֵי יִשְׂרָאֵל.

בֹּא וּרְאֵה, בַּסְּעוּדוֹת הַלְלוּ נוֹדְעִים יִשְׂרָאֵל שֶׁהֵם בְּנֵי הַמֶּלֶךְ וְשֶׁהֵם מִהִיכַל הַמֶּלֶךְ וְשֶׁהֵם בְּנֵי הָאֱמוּנָה, וּמִי שֶׁפּוֹגֵם סְעוּדָה אַחַת מֵהֶם, מֵרָאֵה פָּגָם לְמַעַלָּה, וּמֵרָאֵה אֶת עֲצָמוֹ שֶׁאֵינוֹ מִבְּנֵי הַמֶּלֶךְ הָעֲלִיוֹן, שֶׁאֵינוֹ מִבְּנֵי הִיכַל הַמֶּלֶךְ, וְשֶׁאֵינוֹ מִזֶּרַע קָדוֹשׁ שֶׁל יִשְׂרָאֵל, וְנוֹתָנִים עָלָיו חֶמֶר שֶׁל שְׁלֵשָׁה דְּבָרִים - דִּין הַגִּיהֶנֶם וְכו'.

וּבֹא רֵאָה, בְּכָל שָׁאָר הַזְּמָנִים וְהַחֲגִים צָרִיף אָדָם לְשִׁמְחָה וּלְשִׁמְחָה אֶת הָעֲנִיִּים, וְאִם הוּא שִׁמְחָה לְבָדוֹ וְלֹא נֹתֵן לְעֲנִיִּים - עֲנִשׁוּ רַב, שֶׁהָרִי לְבָדוֹ שִׁמְחָה, וְלֹא נֹתֵן שִׁמְחָה לְאַחֵר. עָלָיו כָּתוּב (מלאכי ב) וְזִרְתִּי פָּרֵשׁ עַל פְּנֵיכֶם פָּרֵשׁ חֲגִיכֶם. וְאִם הוּא שִׁמְחָה בְּשִׁבְתָּ, אֵף עַל גֵּב שֶׁלֹּא נֹתֵן לְאַחֵר - לֹא נֹתֵנִים עָלָיו עֲנִשׁ כְּבִשְׁאָר הַזְּמָנִים וְהַחֲגִים, שֶׁכָּתוּב פָּרֵשׁ חֲגִיכֶם. אָמַר פָּרֵשׁ חֲגִיכֶם, וְלֹא פָּרֵשׁ שִׁבְתְּכֶם. וְכָתוּב (ישעיה א) חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שְׁנֵאָה נִפְשִׁי. וְאֵלֹו שִׁבְתָּ לֹא אָמַר.

וּמִשׁוּם כֶּף כָּתוּב בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל. וּמִשׁוּם שְׁכָל הָאֱמוּנָה נִמְצְאָה בְּשִׁבְתָּ, נֹתֵנִים לְאָדָם נִשְׁמָה אַחֲרָת, נִשְׁמָה עֲלִיוֹנָה, נִשְׁמָה שְׁכָל הַשְּׁלֵמוֹת בָּהּ, כְּדִגְמַת הָעוֹלָם הַבָּא. וּמִשׁוּם כֶּף נִקְרָאת שִׁבְתָּ. מַה זֶה שִׁבְתָּ? שֵׁם שֶׁל הַקְּדוּשׁ בְּרוּךְ הוּא, שֵׁם שֶׁהוּא שְׁלֵם מְכֹל צִדְדָיו.

אָמַר רַבִּי יוֹסִי, וְדָאֵי כֶּף הוּא. אוֹי לְאָדָם שֶׁלֹּא מִשְׁלִים אֶת שִׁמְחָה הַמְּלֶךְ הַקְּדוּשׁ. וּמַהִי שִׁמְחָתוֹ? אֵלֹו שְׁלֵשׁ הַסְּעוּדוֹת שֶׁל הָאֱמוּנָה, סְעוּדוֹת שְׁאֲבָרָהֶם יִצְחָק וַיַּעֲקֹב כְּלוּלִים בָּהֶם, וְכָלֶם שִׁמְחָה עַל שִׁמְחָה, אֱמוּנָה שְׁלֵמָה מְכֹל צִדְדָיו.

שְׁנֵינּוּ, בַּיּוֹם הַזֶּה מִתְּעַטְרִים הָאֲבוֹת, וְכָל הַבָּנִים יוֹנְקִים, מַה שְּׂאִין כֵּן בְּכָל שָׁאָר הַחֲגִים וְהַזְּמָנִים. בַּיּוֹם הַזֶּה רִשְׁעֵי הַגִּיהֶנֶם נִחִים. בַּיּוֹם הַזֶּה כָּל הַדֵּינִים נִכְפִּים וְלֹא מִתְּעוֹרְרִים בַּעוֹלָם. בַּיּוֹם הַזֶּה הַתּוֹרָה מִתְּעַטֶּרֶת בַּעֲטָרוֹת שְׁלֵמוֹת.



**Tefillah for After Learning the Zohar (to be said with deep concentration)**

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי וְאֱלֹהֵי אֲבֹתַי שְׂיִתְקַנּוּ בָּנוּ עֲתָה מִקְרָא שְׁפָתוֹב "וְאֲשִׁים דְּבָרֵי בְּסִיד  
 וּבִצֵּל יָדֵי כְּסִיתִיךָ לְנִטֵּעַ שָׁמַיִם וְלִיסֵד אָרֶץ", לְהַעֲלֹת לְרוּמָם וּלְתַקּוֹן הָרִיסוֹת וְחֻרְבוֹת  
 הַשְׂכִּינָה הַקְּדוֹשָׁה לְקָשׁוּט וּפְנוּדֵיכָא עֲלָא וּלְאַרְמוֹן שְׁעַל מְכוּנֵי יֵשֵׁב לְהַחֲזִיר עֲטָרָה לְיוֹשְׁנָה  
 וְקַיָּים בָּנוּ מִהֲרָה מִקְרָא שְׁפָתוֹב "וְהָיָה אֹרֶךְ הַלְּבָנָה כְּאֹרֶךְ הַחֲמָה וְאֹרֶךְ הַחֲמָה יִהְיֶה שְׁבַע־עֶשְׂרִים  
 כְּאֹרֶךְ שְׁבַע־עֶשְׂרִים הַיָּמִים". וְזִכְרוֹת הַרָּשָׁב"י הַקְּדוֹשׁ וּבְנוֹ רַבִּי אֶלְעָזָר, וְיוֹתָם בֶּן עֲזַרְיָהוּ, יַעֲמֹד לָנוּ  
 לְתַקּוֹן הָעוֹלָם מִיּוֹם שֶׁנִּבְרָא עַד סוֹפּוֹ כְּרָצוֹנוֹ וְכְרָצוֹן יִרְאָיו. וּבְזִכְרוֹת הַיּוֹתָנוּ עֲסוּקִים בְּחֻקֵּי  
 הַזֶּה, עַל יְדֵי תַתְקַרְבַּת הַגְּאוּלָּה, וְיִשְׁוּעָתָהּ מִהֲרָה תַצְמִיחַ, לְעֵלְיוֹ שְׂכִינָת עֲוֹנֵנוּ בְּמַהֲרָה בְּיָמֵינוּ.  
 וְיִקְוִים בָּנוּ מִקְרָא שְׁפָתוֹב "וַיֹּאמֶר אֱלֹהִים יְהִי אֹרֶךְ", וַיֵּרָח עָלֵינוּ אֹרֶךְ ה', בְּיָוִם הַהוּא יִהְיֶה ה'  
 אֶחָד וְשֵׁמוֹ אֶחָד, אָמֵן נֹצַח סֵלָה וְעַד. (נִסְחַת הַתְּפִלָּה מִתּוֹךְ לְשׁוֹנוֹ הַקְּדוֹשׁ שֶׁל רַבִּי חַיִּים וְיִטְאֵל זִיע"א)

May it find favor before you Hashem my G-d and G-d of my forefathers, that what is written in the Torah should be fulfilled upon us now: "And I have put my words in your mouth and I have covered you with the shadow of my hand," to elevate, to lift up high, and to fix the destruction and ruins of the Shechina HaKedosha, to the adornment and upper curtain, and to the palace which sits on its foundation, to return the crown to its ancient glory and to fulfill for us what is written in the Torah: "And the light of the moon will be like the light of the sun and the light of the sun will be sevenfold the light of the seven days." And the merit of the Rashbi HaKadosh and his son Rebbi Elazar, and Yotam ben Uziahu, to stand us up to fix the world from the day it was created until its end, according to His will and according to the ones who are in awe of Him. And in the merit of us being involved with this wisdom, bring the final redemption through it, and sprout salvation quickly, for the elevation of our powerful Shechina, quickly in our days. And to fulfill what is written in the Torah: "Elokim said, 'There is light.'" And the light of Hashem will shine on us. "On that day, Hashem will be One and His name will be one." Amen, netzach, sela, va'ed.

מוֹדָה אֲנִי לְפָנֶיךָ הַשֵּׁם אֱלֹהֵי וְאֱלֹקֵי אֲבוֹתַי שֶׁזִּכְּרָתְנִי לְלִמּוּד וְלַהֲגוּת בְּסֵפֶר הַקְּדוֹשׁ הַזֶּה  
 זֵיחָרָה עֵינֶיךָ, וְזִכְוֹת הַתַּנָּאִים הַקְּדוֹשִׁים שֶׁלִּמְדוּנוּ תוֹרָתָם יַעֲמִיד לָנוּ וְלִזְרָעֵנוּ וְנִזְכֶּה  
 לְהִבְטָחַת הַנְּבִיא (יְשַׁעְיָה נט, כ-כא) וְכָא לְצִיּוֹן גּוֹאֵל וְלִשְׁבִי פֶשַׁע בְּיַעֲקֹב נָאֻם ה'. וְאֲנִי זֹאת בְּרִיתִי  
 אִתְּכֶם אֲמַר יְהוָה רֹחִי אֲשֶׁר עָלֶיךָ וְדְבָרִי אֲשֶׁר שְׁמָתִי בְּפִיךָ לֹא יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וּמִפִּי  
 זֶרַע זֶרַע אֲמַר ה' מַעֲתָה וְעַד עוֹלָם. וְיִתְקַיֵּם בָּנוּ הַנְּבוּאָה (יְשַׁעְיָה נא, טז) וְאֲשִׁים דְּבָרִי בְּפִיךָ  
 וּבִצֵּל יָדִי בְּסִיתֶיךָ לְנִטְעַ שְׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עֲמִי אֲתָה. וּבְרַבֶּת מֹשֶׁה רַעִיא מְהִימָנָא  
 תַּתְּגַלָּה בְּמַהֲרָה דִּידֹן, ה' בְּדֶד יִנְחֵנוּ וְאִין עֲמוּ אֵל נִכְר, יִרְאוּ עֵינֵינוּ וְיִשְׁמַח לְבָנוּ וְתִגַּל נִפְשָׁנוּ  
 בִּישׁוּעָתְךָ בְּאַמֻּת בְּאִמֹר לְצִיּוֹן מֶלֶךְ אֱלֹהֶיךָ, בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן. (סוד ה')

I am thankful before you, Hashem my G-d and G-d of my forefathers, that I merited to learn and to meditate in this sefer hakadosh, the highest splendor. And may the merit of the Tannaim HaKedoshim, who taught us their Torah, stand us and our offspring up, and that we will merit the promise of the prophet (Yeshaya 59:20-21): "'And a redeemer will come to Tzion, and for those who do teshuvah from willful sin,' says Hashem. 'And for me, this is my brit with them,' said Hashem, 'my ruach that is upon you, and my words that I have placed in your mouth will not be taken out from your mouth, from the mouth of your offspring, and from the mouth of the offspring of your offspring,' said Hashem, 'from now until forever.'" And He will fulfill for us the prophesy (Yeshaya 51:16): "And I have put my words in your mouth and I have covered you with the shadow of my hand, that I should plant the heavens and lay the foundations of the earth, and to say to Tzion, 'You are my people.'" And the bracha of Moshe, the faithful shepherd, will be revealed quickly to us, "Hashem alone will give us rest and a strange g-d will not be with him. Our eyes will see and our hearts will be joyous, and our souls will exult with your salvation, in truth, with saying, 'For Tzion, your G-d reigned.'" Blessed is Hashem forever, amen, amen.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ מֶלֶךְ רַחֲמָן רַחֵם עָלֵינוּ טוֹב וּמְטִיב הַדָּרֶשׁ לָנוּ. שׁוּבָה אֵלֵינוּ בְּהַמּוֹן  
 רַחֲמֶיךָ בְּגִלְגַּל אֲבוֹת שְׁעָשׂוּ רְצוֹנְךָ. בְּנֵה בֵּיתְךָ בְּבִתְחִלָּה וְכוּן מִקְדָּשְׁךָ עַל מְכוּנוֹ. וְהִרְאֵנוּ בְּבִנְיָנוּ  
 וְשִׁמְחָנוּ בְּתַקְוָנוּ. וְהִשָּׁב פְּהִנִּים לְעַבְדֶּךָ וְלוֹיִים לְדוֹכָנִם לְשִׁירָם וְלִזְמָרָם. וְהִשָּׁב יִשְׂרָאֵל לְגֻיֵּיהֶם.  
 וּמִלֵּאָה הָאָרֶץ דַּעַה אֶת ה' לִירְאָה וּלְאַהֲבָה אֶת שְׁמֶךָ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֲמֵן בֵּן יְהִי רְצוֹן.

**Our G-d** and G-d of our fathers, Compassionate King, have compassion on us. The Good and the Bestower of Good, seek us out. Return to us through Your abundant compassion because of our fathers who did Your will. Build Your house like in the beginning and establish your Holy Dwelling upon its place. And show us its construction and make us joyous in its repair. And return the Kohanim to their service and the Leviim to their posts, to their songs and their music. And return Israel to their abode. And the earth will be filled with the knowledge of Hashem to have awe and love of Your great, strong, and awesome name. Amen, this should be Your will.

## The Power Of An Hour: Making Time To Learn The Zohar

"There is a great obligation, and subsequently a great reward, for studying the Kabbalah. For study of the Zohar builds worlds, and if an individual is able to learn and understand the commentary of just one ma'amar, he will complete a tikun Above in a single hour – what he would otherwise accomplish only in an entire year of learning p'shat." (Kisei Melech - Tikunei Zohar, 43)

"And for someone who is not well versed in the Kabbalah, and does not understand it, the study of the Holy Zohar, even by simply reading the text, carries the same value as if he studied the text in depth." (Kaf HaChaim, 155)

The above comes to teach us that if an individual learns Zohar for even one hour, and even if he only recites the text, it is as if he studied the revealed Torah for an entire year. And when he learns the Zohar with joy, he increases his merits by a thousand, as is written, "When a person studies with joy, it is a thousand times more valuable than one who does not study with joy." (Orchot Tzaddikim, Gate of Joy)

As well, Rabbeinu Yosef Chaim, zt"l wrote, "One hour of Torah study on Shabbat is worth one thousand hours of Torah studies on a weekday." (Ben Ish Chai, Parshat Shemos, second year)

How can one hour of study of the Holy Zohar on the holy Shabbat be equal to a million years of learning the p'shat on a weekday? Let us make the calculation: One hour of study of the Zohar equals an entire year of studying p'shat, and on Shabbat multiply that by 1000, and if the learning is done with joy, then multiply by another 1000. The final total value of the learning is one million years, for only one hour of learning!

"And one should conduct himself in the following manner [learning according to the parshiot of the Torah] so that he will be able to complete the Zohar HaKadosh and the Zohar Chadash and the Tikkunim every year. But if one learns according to the order of the parshiot, sometimes he will find that it will take three or four weeks to finish some long parshiot. Therefore it is proper to fix the study of the Zohar and the Tikkunim so that he will complete around three pages every day, so that he will be able to complete all of the Zohar and the Tikkunim in one year's time. After completing the three daily pages he will learn the books of the Mekubalim so that he will also be able to complete the study of the sifrei haMekubalim. However, he will be careful to complete the study of the Zohar HaKadosh and the Tikkunim every year as we mentioned before, and in this manner he will conduct himself all the days of his life."

- Yesod v'Shoresh haAvoda, Shaarei haShishi - Shaar HaNitzotz

**"Question:** Is a Baal Teshuvah permitted to occupy himself with the study of the Sefer HaZohar? Can he not repair his neshama with the study of nigla [the revealed part of the Torah]?"

**Answer:** A Baal Teshuvah needs to occupy himself very much with the revealed aspects of the Torah and mainly with the halachot in order to know the way he has to travel and the actions he is required to perform, until he will be proficient in the laws of the Torah, in particular the sections dealing with everyday conduct, specifically the section Orach Chaim of the Shulchan Aruch, as the Chafetz Chaim writes in his introduction to the Mishna Berura. The Baal Teshuva has a great level as it is written: 'In the place where Baalei Teshuvah stand, Complete Tzaddikim cannot stand there.' It is fitting for him to study the Sefer HaZohar, **and especially the selections of the Zohar that appear in the Chok L'Yisrael**, in order to purify his soul. And how good and comely it will be if this Baal Teshuvah will come to the level of bringing merit to other Jews and will awaken other Baalei Teshuvah to occupy themselves with the study of the Halacha and the Sefer HaZohar, and in this way the teshuvah of these Jews will be accepted by the Holy One Blessed be He."

- Sefer Tikkun Olam

## - Rebbi Shimon Bar Yochai's Promises -

(Zohar, Parashat Terumah, daf 128)

**"R' Shimon Bar Yochai says:** I call out the heavens and earth to testify for me, that any person who gives merit to the public by spreading the knowledge of the Zohar HaKadosh will be compensated with three rewards which not everyone merits to receive."

1. He will help conquer the powers of the Yetzer HaRa (the Malchut HaResha) and strengthen the powers of the Yetzer Tov in the world.
2. He causes Hashem to become exalted and gratified even while in exile.
3. He supports the entire universe, protects it from calamities, and increases peace in the world. ("If not for my Torah being studied day and night, the laws of heaven and earth will cease to exist.")

**R' Shimon promises that anyone who gives merit to others in the learning of the Zohar HaKadosh will be rewarded with the following brachot:**

1. He will merit to live and see grandchildren.
2. He will merit riches in this world.
3. He will merit a portion in Olam HaBa.
4. No one will be able to cause him harm or evil.
5. He has the privilege to enter all twelve gates of Gan Eden without exception.
6. Hashem will shower success and blessing upon him and all of his descendants forever.
7. Rebbi Shimon Bar Yochai himself will testify about his merits in front of Hashem on his behalf.
8. Hashem will bless him with the same brachot as Avraham Avinu because he also brought people closer to Hashem. (mida k'neged mida).
9. In Olam HaBa, Hashem will call out to the four camps of the ministering angels to accompany him to seventy hidden worlds.





# THE ZOHAR IN ENGLISH.COM PRESENTS

**A TRANSCRIPTION  
OF THE RECENT HISTORIC  
MEETING BETWEEN  
THE ADMOR ME'HALMIN  
HARAV SHALOM YEHUDA GROSS SHLITA  
AND  
HATZADIK HA'MEKUBAL  
HARAV DAVID ABUCHATZEIRA SHLTA  
*Pesach 5771***

"מִי שִׁילְמַד בְּזוֹהַר הַקְדוֹשׁ יִתְקַיֵּם עַל יְדוֹ הַרְשֵׁב"  
רֹאשֵׁי תְבוֹת יִשְׁפַע יִשְׁפַע רַב בְּכָל הָעוֹלָמוֹת,  
שְׂמֵעוֹן רֹאשֵׁי תְבוֹת שֶׁהֵי נֶחֱת עַד מֵאָה וְעֶשְׂרִים,  
מִי שִׁיזְכֶּה וְיִלְמַד רֶשֶׁב", וְזָכָה שִׁיתְקַיֵּם בּוֹ, שִׁיזְכֶּה נֶחֱת עַד מֵאָה וְעֶשְׂרִים..."

**Whoever takes upon himself to learn the Zohar HaKadosh will merit to the blessings of Rabbi Shimon Bar Yochai and will be joyous until one-hundred and twenty years of age.**

Rav Gross, shlita, walks in to speak with the tzaddik, R' David, shlita.

**R' DAVID:** Welcome! Welcome! How is the Rav feeling?

**RAV GROSS:** Baruch Hashem! Hashem should help us even more so that we can bring the kedusha of the Zohar HaKadosh into every Jewish house in Klal Yisrael.

**R' DAVID:** Hashem should bring positive news in general, and in particular you should have success.

[R' David pauses, then continues]

I should tell you that I see people with these pamphlets that you distribute, pamphlets like "The Value of An Hour". These are such important holy writings and will play a key role in bringing forth the redemption. To bring forth the geula!

[Rav Gross then explains to R' David about the reason for his mass publishing of the Zohar HaKadosh in 960 small pamphlets]

**R' DAVID:** Rabbi Shimon Bar Yochai has let these writings shine forth for the Admor.

[R' David pauses, then continues]



Kavod HaRav, I see many people coming forth with these pamphlets. I have noticed that you have published many publications and I see that these publications are becoming bigger, newer, and more beautiful, "ascending in holiness".

**In the merit of learning the Zohar HaKadosh, we will come out of this exile. Right now, we are seeing this in action.**

[R' David then opens up a sefer Zohar, exactly to the page where Rabbi Shimon Bar Yochai says, "...to bring merit to Yisrael from one end of the world to the other...", about the greatness of those who "mezakeh harabim", who give merit to the masses. Upon seeing this, he becomes completely filled with joy and says:]

**You are an example of one who fulfills the verse: "How much are your treasures, Hashem, which you have hid for those who await your redemption." Hashem has given you the honor to bring the merits, to bring forth the redemption.**

**RAV GROSS:** Perhaps the tzadik could sign on my 'call to action'? (To encourage people to learn the Zohar HaKadosh.)

**R' DAVID:** Chazak u'varuch (strength and blessing). You do not need more than this– the Rashbi himself is our endorsement. Your honor does not need any endorsements or acknowledgements for the Rashbi's writings. I read from the Zohar HaKadosh every day and I connect myself with all of those who take part in this great mitzvah. I support and rely on this avodat Hashem, so that there should be much success and blessing in this great Kiddush Hashem. I see that all of the community is coming in with these (the Zohar pamphlets).

[Then, with extra emphasis, R' David says:]

**What your honor is doing with these, nobody else in the world is doing. Hashem is very happy with the work you are doing. He will help you continue and will shower you with much blessing and success for all of Klal Yisrael, and specifically on the Rav to sanctify and glorify Hashem's name.**

[R' David pauses, then repeats what he had said earlier:]

**I see people coming in with these pamphlets. It is wondrous, this is wondrous, wondrous! This gives nachat ruach to Hashem and to the Creation.**

[R' David was so impressed and amazed at all of Rav Gross's publications and discs of audio Zohar classes. He then said:]

**May Hashem grant you the merit to continue sanctifying Hashem's name, and may Hashem give you much happiness in life. Especially in our generation, so**



many people are learning these publications to bring forth the final redemption. The verse says, "Just as you came out of Egypt, in the future I will show you wonders." May Hashem lengthen your days, and may Hashem add extra years to your life. Chazak Chazak V'Nitchazeik! חֲזַק חֲזַק וְנִתְחַזֵּק

[R' David concluded, saying:]

If my holy grandfather (Baba Sali zt'l) was alive to see you, he would dance from happiness, he would dance until the heavens. He was able to appreciate the value of the Zohar HaKadosh. We are not fit to appreciate the Zohar HaKadosh. My holy grandfather (Baba Sali, zt'l) would not let the Zohar HaKadosh move from his hands. Praiseworthy is he who Hashem allows the Redemption to come through. May Hashem allow you to rejoice with Avraham Avinu.

May Hashem grant you energy and strength to continue publishing these publications all over the world, not only in Eretz Yisrael, so that everyone can participate together in bringing forth the geula shleima. Let every single Jew have a portion in this great zechut.

[R' David kissed the hands of Rav Gross and walked him out.]

R' Yisrael (R' David's gabbai) said, soon after, that he never saw R' David so happy and excited as when he was speaking with Rav Gross. Earlier, Rav Gross had given R' David a large package with many publications. R' David asked to pay for them. Rav Gross replied, "I distribute to the whole world for free, but for the tzadik, I am going to take money?"



"אם זְכוּתוֹ הָיָה רוֹאֶה אֶת כְּבוֹדוֹ (הַסֵּפֶד קִדְּוִשָּׁא, רַבִּי יִשְׂרָאֵל אַבְרָהָם צִירִי)  
הוּא הָיָה רוֹקֵד, הָיָה רוֹקֵד עַד לְשָׁמַיִם, הוּא הָיָה יוֹדֵעַ לְהַעֲרִיד  
אֶנְחָנוּ לֹא רְאוּיִים מְסַפִּיק לְהַעֲרִיד אֶת הַזֶּהר הַקָּדוֹשׁ"



# The Rebbes of Chabad and the Zohar



## **Rabbi Shneur Zalman of Liadi, the Alter Rebbe, the "Ba'al HaTanya"**

"I heard from the Maharam HaLevi Yaffe, who said in the name of the Alter Rebbe that the segula for dealing with foreign thoughts during tefila has three ways etc... and so too the language of the Sefer HaZohar is a segula for the neshama even if you do not know what it is saying. Therefore, since these three ways do not need kavana, that is why they benefit to purify the mind from unwanted thoughts."

- Sefer Migdal Oz, sayings from the Rebbes of Chabad, p. 426

"He who is a big in business should make the majority of his learning in the Zohar even though he does not understand it. It should not bother him that he does not understand it, since it is a segula."

- R' Shneur Zalman of Liadi, Short Sayings from the Admor Hazaken, p. 571

## **The "Tzemach Tzedek"- The third Rebbe of the Chabad dynasty.**

He also authored the sefer 'Biurei HaZohar' containing explanations of sections from the Zohar.

"The Rebbe, the Tzemach Tzedek, once said in private (yechidus) on the 16th of Shevat: 'Learning the Zohar uplifts the nefesh. Learning of the Midrash wakes up the heart and saying of Tehilim with crying and tears cleanse the vessels.'"

- Sefer Chagei V'Moadei Yisrael by R' Zamir, and Sefer Sichot L'Noar, vol. 4, years 5726-28)



## **The Lubavitcher Rebbe - the Last Rebbe in the Chabad dynasty**

"The last commands of his holy honor, the Admor, shlita, regarding the Childrens' Convention and learning of the Zohar, etc., prove beyond the shadow of a doubt the tremendous times in which we are in. Therefore, precisely during such great times, the obligation is upon all of us, without any exception, to mobilize with vigor to do his holy operations, of his holy honor, the Admor Shlita..."

- Kfar Chabad Newsletter, year 5740-41, Davar HaMaarechet



## **"I wait every day for his coming..."**

A Jew who learns the Zohar truly waits for and wants the Moshiach because through his learning he is working hard and breaking himself every moment for the coming of Moshiach, as Rabbi Shimon Bar Yochai says,

**"Through this work, the Book of the Zohar, [the Jews] will be redeemed from exile." - The Zohar HaKadosh (III, 124b)**

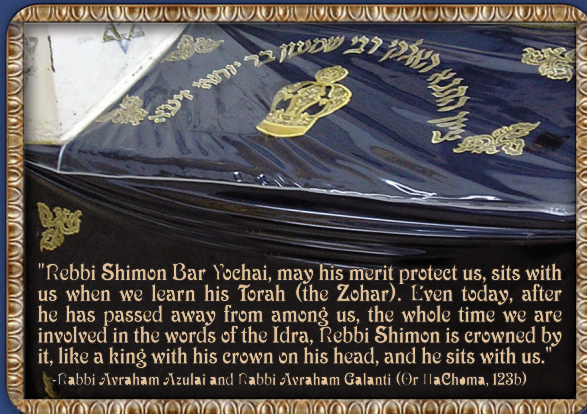
Join the tens of thousands of Jews who are learning the Zohar daily, or even better, join the select few who are both learning and bringing merit to the Jewish people by sponsoring the publication and distribution of Zohar publications like this. Please contact us at [thezoharinenglish@gmail.com](mailto:thezoharinenglish@gmail.com) or 011-972-54-841-8492 to join us in this holy avodah.



"דראנו בבנינו שמחנו בתקונו"



"We will see its building and we will rejoice in its establishment."



Ramat Beit Shemesh, Israel  
054-841-8492  
thezoharinenglish@gmail.com